SUBHASHITA SAMPUTA

(A Treasury of Ancient Indian Wisdom)



GANDHI CENTRE
Bharatiya Vidya Bhavan,
Bangalore

SUBHASHITA SAMPUTA

(A Treasury of Ancient Indian Wisdom)



GANDHI CENTRE
Bharatiya Vidya Bhavan,
Bangalore

Subhashitha Samputa
Published by
Gandhi Centre of Science & Human Values
Bharatiya Vidya Bhavan
Bangalore - 560 001.

First Edition - 1996

Price Rupees TEN

Printed by :
Auromira Grpahics, 716, 1st 'F' Cross, 3rd Stage,
4th Block, Basaveswara Nagar, (Near Water Tank)
Bangalore - 560 079. Phone : 3304611

FOREWORD

I am glad that the Gandhi Center of Bhartiya Vidya Bhavan is bringing out this collection of capsules of Ancient Indian culture and wisdom. The title of this little volume is meaningful for, it is a treasury of ancient sayings which have contemporary relevance, leading to improved moral and cultural living. Culled out from ancient Indian scriptures and also from utterances of sages, seers and savants, the collection is designed to be a companion pocket book of all, particularly of the student. I feel confident that the publication of this collection of sayings of eternal values would be welcome, and read and practiced.

Raja Ramanna

INTRODUCTION

The word "SUBHĀṢITA' literally means ""Well said." *Subhāṣitas* are the capsules of classical wisdom butressed in powerful yet poetic idiom, unique to Sanskrit. Life-enriching content of lasting value in an equally attractive form is the marvel of *subhāṣita*.

Mere moral is dull and didactic, while isolated beauty in imagery is only sensuality. However, it is in the *Subhāṣitas* that we have a beautiful blend of the two, resulting in a striking creation of catholic solidarity coupled with telling illustration culminating in harmony and integrity.

Sanskrit has a perennial source of *Subhāṣitas*. The *Vedas, Upaniṣats, Smṛtis, the Rāmāyaṇa,* the *Mahābhārata, Purāṇas, Āgamas, Darśanas,* Epics, Lyrics, Dramas, Śastric texts and many more are primary sources of unforgettable words of wisdom. Added to these, there are numerous independent compendiums, penned by visionary poets like *Bhartruhari, Bhallaṭa, Vishṇu Śarmā, Sundarapāṇḍya, Nārāyaṇa, Kṣēmēndra* and *Nīlakanṭa Dīxita.* These apart, many anthologies are available, which contain many a charming *subhāṣitas,* culled out from the vast and varied literatures in Sanskrit. *Subhāṣita Ratna Kōśa, Subhāṣitāvalī,*

Sūkti muktāvalī, Subhāṣita Sudhānidhi, Śārṅgadharapaddhati, Saduktikarṇāmṛta, Narābharaṇa, Kavitāmṛtakūpa. Samayōchita Padyamālikā, Subhāṣita Ratnabhāṇḍagāra are but a few significant collections among them. This process of preparing the anthologies of choice *subhāṣitas* is still relevant and a few good collections like *Subhāṣita Mañjarī, Sūktimālā, Nityanīti, Subhāṣita Saṅgraha, Nītisāra* etc., are available in Kannada translations.

Subhāṣitas are shrowded in ancient vedic literature, but compilations of *Subhāṣita* as such can be traced from the 10th century A.D. *Vidyākara* of 10th Century A.D., *Śridharadāsa* of 1205 A.D., Jalhaṇa of 1257 A.D., *Śārṅgadhara* of 1363 A.D., *Sāyaṇa* of 1323 A.D., *Vallabhadēva* of 1417 A.D., *Sundaradēva* of 17th century A.D., *Nārāyaṇa Rāmāchārya* of 1900 A.D. etc., are few remarkable milestones in the preparation of lasting treasurers of *Subhāṣitas*.

The contents of *Subhāṣitas* are rich and varied, dealing with righteous conduct, Judicious pleasure, wise economy, love towards nature, virtues of the good and vices of the wicked, lasting friendship, significance of learning, modesty, charity, patience, compassion, morality, pride and prejudice, wealth and health, universal love and brotherhood, human

relations and self realisation.

Dry preaching is boring. If instruction is wedded to striking analogy and charming illustrations, it will be joyfully recievd. Hence *Subhāṣitas* are always associated with poetic fragrance and verbal melody. This is the traditional tact of prescribing bitter medicine with honey तिक्तौषधं गुडलेपेन. While doing so, many techniques are employed. Satire, hyperbole, simile, metaphor, wit, pun, image and many more are the modes of effective communication and interaction. Listening to *Subhāṣitas*, therefore, is always a refreshing experience and it is sure to bring light and delight to the listeners.

Here is a compilation of *Subhāṣitas* culled out from the rich mines of Sanskrit lore. Over Seventy sources have been consulted by a team of researchers and translators including Dr. S. Ramaswamy in preparing this work. The English version of the originals is a faithful image of the import and hence, it is neither literal nor critical.

R. GANESH

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥

नीतिशतकम् - 1

Obeisance to that effulgent spirit who transends space and time, who is infinite, who is the very personification of consciousness, who is tranquil and who can be known only through inner experience.

★ ★

चिदानन्दकलां वाणीं वन्दे चन्द्रकलाधराम् ।
नैर्मल्यतारतम्येन बिम्बितां चित्तभित्तिषु ॥

नित्यनीतिः - 2

Obeisance to Sarada Devi the *Chandrakaladhara* who has transformed the bliss of knowledge into beauty in herself. She is reflected in the mirror of our mind according to the quality of its cleanliness.

★ ★

भाषासु मधुरा मुख्या दिव्या गीर्वाणभारती ।
तत्रापि काव्यं मधुरं तस्मादपि सुभाषितम् ॥

(सु.र.भां. 29-1)

Of languages, the most beautiful, melodious and sacred is the language of the gods - Sanskrit. Its poetry is especially sweet and sweeter still is the poetical work, the Subhashita.

★ ★

आर्षधर्मोपदेशं च वेदशास्त्राऽविरोधिना ।
यस्तर्केणानुसन्धत्ते स धर्मं वेद नेतरः ॥

मनुस्मृतिः - 12 - 106

He who is taught by the sages, he who has inherited the Vedas and the Sastras and does not contradict them and he who has been initiated to discriminatory logic; he only is to be recognized as *Dharmajna*. Not anybody else.

★ ★

चित्तमिन्द्रियसेनाया नायकस्तज्जयाज्जयः ।
उपानद्घूढपादस्य चर्मावृतेव सर्वभूः ॥

सुभाषितावलिः 3-347

Mind is the master of the entire army of senses. Hence winning over the mind is the real victory. A person with leather footwear feels as though the whole earth is covered by hide.

★ ★

कन्दुको भित्तिनिक्षिप्त इव प्रतिफलन्मुहुः ।
अपतत्यात्मनि प्रायो दोषोऽन्यस्य चिकीर्षतः ।

कथासरित्सागरः (3-6-213)

Like a ball thrown at the wall rebounds back, the evil that is done to another boomerangs to the perpetuator.

★ ★

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य ।
यो न ददाति न भुंक्ते तस्य तृतीया गतिर्भवति ॥
नीतिशतकम् - 34

Money can be spent in three ways - by giving in charity, by enjoying it or destroying it. He who neither gives it to another nor enjoys it himself - the third alternative is inevitable.

★ ★

किं दातुरखिलैर्दोषैः किं लुब्धस्याखिलैर्गुणैः ।
न लोभादधिको दोषः न दानादधिको गुणः ॥
सभारञ्जनशतकम् - 36

What are the defects of a philanthropist? What are the merits of a stingy man? There is no defect greater than stinginess. There is no merit greater than charity.

★ ★

निन्दां यः कुरुते साधोः तथा स्वं दूषयत्यसौ ।
खे भूतिं यः क्षिपेदुच्चैर्मूर्ध्नि तस्यैव सा पतेत् ॥
दृष्टान्तकलिकाशतकम् - 27

He who maligns the good maligns himself. The ashes that are thrown at the sky falls on one's own head.

★ ★

गन्तव्यं राजकुलं द्रष्टव्यास्तत्र नृपनिकटपुरुषाः ।
यद्यपि न भवन्त्यर्था भवन्त्यनर्थप्रतीकाराः ॥
नितिद्विषष्टिका (परिशिष्टम् - 19)

One should visit royalty and meet its close associates. Even if there is no benefit from it, at least one can avoid their hindrances.

★ ★

केचिदज्ञानतो नष्टाः केचिन्नष्टाः प्रमादतः ।
केचिज्ज्ञानावलेपेन केचिन्नष्टैस्तु नाशिताः ॥

सु.र.भां. 153.14

Some were ruined by ignorance. Some were destroyed by carelessness. Some were ruined by the pride of their supposed knowledge and scholarship; yet others were ruined by these ruined peoples.

★ ★

युक्तियुक्तं प्रगृह्णीयाद्बालादपि विचक्षणः ।
रवेरविषयं वस्तु किं न दीपः प्रकाशयेत् ॥

(स.र.भां 153-25)

The wise should learn to accept wisdom from anybody, even from a child. Doesn't the small night lamp shine things which the sun can not?

★ ★

दातृत्वं प्रियवक्तृत्वं धीरत्वमुचितज्ञता ।
अभ्यासेन न लभ्यन्ते चत्वारः सहजा गुणाः ॥

(सु.र.भां. 158-213)

Charitable nature, the art of pleasant speech, courage of conviction, right conduct - these are not the result of cultivation; they are inborn.

★ ★

निर्धनस्य विषं भोगो निस्सत्वस्य विषं रणम् ।
अनभ्यासे विषं शास्त्रमजीर्णे भोजनं विषम् ॥

हितोपदेशः - 10

For the poor man sensual enjoyment is like poison. For the coward, battle is like poison. For the uninitiated, knowledge is like poison. For one who has indigestion, food itself is poison.

★ ☆

पीत्वा कर्दमपानीयं भेको रटरटायते ।
पक्कं चूतरसं पीत्वा गर्वं नायाति कोकिलः ॥

नित्यनितिः - 28

The frog proudly keeps croaking though it drinks filthy water. The cuckoo doesn't feel proud though it feeds on delicious mango juice.

☆ ★

कर्ता कारयिता चैव प्रेरकश्चानुमोदकः ।
सुकृते दुष्कृते चैव चत्वारः समभागिनः ॥

नित्यनितिः - 30

The doer, the promoter, the instigator and the approver, all the four share the responsibility equally in good or bad deeds.

☆ ★

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।
तस्माद्धर्मं त्यजेन्नैव मा नो धर्मो हतोऽवधीत् ॥

नित्यनीतिः - 34

Dharma destroys him who destroys Dharma. Dharma does protect him who protects it. Dharma therefore should not be abondoned. That Dharma, which is going to perish shall not destroy us.

★ ★

अफलानि दुरन्तानि समव्ययफलानि च ।
अशक्यानि च कार्याणि नारभेत विचक्षणः ॥

सुभाषितावली - 2720

The wise would never launch anything which bears no fruit, which ends tragically, which has no gain over the expenditure and which is impossible.

★ ★

अर्थानामार्जने दुःखमार्जितानां च रक्षणे ।
नाशे दुःखं व्यये दुःखं धिगर्थं दुःखजीवितम् ॥

नित्यनीतिः - 37

Earning money is tribulation; protecting it is problem. If money is lost it causes sorrow. Even to spend it is painful. Down with money, the cause of all.

★ ★

नागुणी गुणिनं वेत्ति गुणी गुणिषु मत्सरी ।
गुणी च गुणरागी च सरलो विरलो जनः ॥

सु.र.भां - 45 - 13

One who has no merit cannot appreciate merit. However, a merited person is jealous of another meritorious person. Thus a simple man of merit who appreciates the meritorious is very rare.

★ ★

अक्षिपक्ष्म कदा लुनं छिद्यन्ते हि शिरोरुहः ।
वर्धमानात्मनामेव भवन्ति हि विपत्तयः ॥

नित्यनीतिः - 40

Nobody trims the hair on the eyelids, but the hair on the head is regularly cut. In the world, only those who are growing and productive, face impediments.

★ ★

सौहार्दस्वर्ण रेखाणामुच्चावचभिदा जुषाम् ।
परोक्षमिति कोऽप्यस्ति परीक्षानिकषोपलः ॥

नित्यनीतिः - 42

In order to understand the goldenstreaks - the ups and downs of friendship, a knowledge of what the friends say behind one's back is the measuring instrument.

★ ★

चपला रसना नित्यमार्द्रस्थलनिवासिनी ।
स्खलत्येव सुखं तस्मात् तां धीदाम्ना निबन्धयेत् ॥

नित्यनीतिः - 44

The capricious tongue slips easily because it is in a wet region. It needs to be bound firmly by the rope of discrimination.

★ ★

गुणिनामपि निजरूपप्रतिपत्तिः परत एव सम्भवति ।
स्वमहिमदर्शनमक्ष्णोर्मुकुरतले जायते यस्मात् ॥

नित्यनीतिः - 46

The virtuous perceive their virtues through the others. The all perceiving eye perceives itself only through the mirror.

★ ★

बहूनाममप्यसाराणां समवायो दुरासदः ।
तृणैरारभ्यते रज्जुस्तेन नागोऽपि बध्यते ॥

नित्यनीतिः - 47

Even the weak, when they are in good number, gain strength. A rope that is made of strands of grass can bind even an elephant.

★ ★

मलयाचलसंसर्गान्न वेणुश्चन्दनायते ।
अन्तःसारविहीनानां रसः केनोपजायते ॥

नित्यनीतिः - 48

Merely because a bamboo grows in the *Malaya* mountain, it does not become sandalwood. Who can install quality in one who is hollow?

★ ★

दुर्जनः परिहर्तव्यो विद्ययालङ्कृतोऽपि सन् ।
मणिना भूषितस्सर्पः किमसौ न भयङ्करः ॥

हितोपदेशः -1-82

An evil person, though learned should be avoided. Though a serpent is adorned by a jewel does it not strike terror?

★ ★

अनुष्ठानेन रहिता पाठमात्रेण केवलम् ।
रञ्जयत्वेव या लोकान् किं तया शुकविद्यया ॥

दर्पदलनम् - 3 - 31

What is the purpose of parrot-like learning devoid of practice? It may, at best, entertain people.

★ ★

श्वा यदि दशति मनुष्यान् न ते जनास्तं पुनः प्रतिदशन्ति ।
यद्याक्रोशति नीचो न सज्जनस्तं वदति किञ्चित् ॥

नितिद्विषष्टिका - 63

When a mean person maligns a noble person, the noble one does not retaliate. When a dog bites a man, the man does not bite the dog in return.

★ ★

न भवति भवति च न चिरं भवति चिरं चेत्फले विसंवदति।
कोपः सत्पुरुषाणां तुल्यः स्नेहेन नीचानाम् ॥

भोजचरितम् - 285

The anger of the noble, like the friendship of the low does not easily occur; if it occurs it is only momentary and the result is different.

★ ★

न च रात्रौ सुखं शेते ससर्प इव वेश्मनि ।
यः कोपयति निर्दोषं सदोषोऽभ्यन्तरं जनम् ॥

नित्यनीतिः - 76

The faulty who tries to find fault with the faultless cannot sleep in comfort as if in a snake-haunted house.

★ ★

अतिकुपिता अपि सुजना योगेन मृदूभवन्ति न तु नीचाः ।
हेम्नः कठिनस्यापि द्रवणोपायोऽस्ति न तृणानाम् ॥

नितिद्विषष्टिका - 101

Good people, even when they are angry, melt if occasion arises - not the mean ones. Solid gold can melt but not a blade of grass.

★ ★

स्वभावमृदुराप्नोति क्षेमं दृढसहायतः ।
अशेषरसमादत्ते रसना दशनाश्रयात् ॥

कवितामृतकूपम् - 33

A mild person can derive benefit in the association of the strong, just as the soft tongue enjoys different tastes because of strong teeth around.

★ ★

यथा बीजं विना क्षेत्रमुप्तं भवति निष्फलम् ।
तथा पुरुषकारेण विना दैवं न सिध्यति ॥

नित्यनीतिः - 86

Just as mere ploughing of the fields without sowing does not bear fruit, mere faith will not yield anything.

★ ★

अतिपरिचयादवज्ञा भवति विशिष्टेऽपि वस्तुनि प्रायः ।
लोकः प्रयागवासी कूपस्नानं समाचरति ॥

नीतिद्विषष्टिका (परिशिष्टम्) - 16

Familiarity breeds contempt! Though dwelling in the holy sangam of Prayag, don't people bathe in well-water?

★ ★

गच्छत्पिपीलिका याति योजनानि शतान्यपि ।
अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति ॥

नित्यनीतिः - 98

By kinetic movement, even an ant covers hundreds of miles; but a static kite doesn't move a step forward.

★ ★

येन केन प्रकारेण यस्य कस्यापि देहिनः ।
सन्तोषं जनयेत् प्राज्ञस्तदेवेश्वरपूजनम् ॥

नित्यनीतिः - 100

A wise person must give happiness in whatever manner to whatever living being; that itself is the worship of God.

★ ★

मित्रे निवेदिते दुःखे दुःखिनो जायते लघु ।
भारं भारवहस्येव स्कन्धयोः परिवर्तते ॥

सुभाषितसुधानिधिः - पु 131

When the sorrow is confided to a friend, it lightens the mind. Those who are carrying weight do transfer it from one to another shoulder, don't they?

★ ★

आवृत्तिः सर्वशास्त्राणां बोधादपि गरीयसी ।
आचारः सर्वविद्यानां गरीयान् पठनादपि ॥

नित्यनीतिः - 108

Mental repetition is definitely better than mere hearing of the sastras. However, practising it is even better than mere repetition of the same.

★ ★

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया गुरुः ।
शान्तिर्मित्रं क्षमा भ्रात्री षडेते मम बान्धवाः ।

नित्यनीतिः - 110

Truth is mother. Knowledge is father. Dharma, the righteousness is brother. Compassion is preceptor. Peace is friend. Forgiveness is sister. These six are my true relatives.

★ ★

उद्यमेनैव सिध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

पञ्चतन्त्रम् - 2 - 138

It is only hard work and effort that result in fruitful achievement - not mere idle speculation. Animals do not fall into the open mouth of a sleeping lion of their own accord.

★ ★

पात्रापात्रविशेषोऽस्ति धेनुपन्नगयोरिव ।
तृणादुत्पद्यते दुग्धं दुग्धादुत्पद्यते विषम् ॥

प्रसङ्गाभरणम् - पु 5

There is always a difference between the good and the evil. The cow eats grass and gives milk. The serpent drinks milk and generates poison.

★ ★

हितवक्ता मृदुवक्ता विमृश्यवक्ता न चापि बहुवक्ता ।
ऋतवक्ता गुणवक्ता स्मितवक्ता दुर्लभः पुरुषः ॥

नितिद्विषष्टिका - 36

He who speaks gently, thoughtfully, sparingly, truthfully, discerningly, beneficially and pleasantly is rare indeed.

★ ★

गुणैरुत्तमतां याति नोच्चैरासनसंस्थितः ।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते ॥

चाणक्यनीतिशतकम् - 16-6

One achieves greatness only by good qualities and not because he is seated in a position of power. Just because a crow sits on the top of a palace, it does not become a *'garuda'* the holy kite.

★ ★

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।
लोचनाभ्यां विहीनस्योपनेत्रं किं करिष्यति ॥

नित्यनीतिः - 117

How can Sastras help one who doesn't have innate discrimination of intellect? How can spectacles help a blind person?

★ ★

पलायनैर्नापयाति निश्चला भवितव्यता ।
देहिनः पुच्छसंलीना वह्निज्वालेव पक्षिणाम् ॥

राजतरङ्गिणी - 7 - 222

One cannot avoid one's fate by running away; fire that has caught the tail feather of a bird follows it wherever it flies.

★ ★

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

मनुस्मृतिः - 4 - 138

Only truth must be spoken and in a manner relished. Unrelished Truth should not be spoken; nor relished untruth. This is wisdom eternal.

★ ★

स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा ।
सुतप्तमपि पानीयं पुनर्गच्छति शीतताम् ॥

पञ्चतन्त्रम् - 1 - 201

A fundamental quality cannot be changed by advice. Water, however hot does become cold once again.

★ ★

नीतिज्ञा नियतिज्ञा वेदज्ञा अपि भवन्ति शास्त्रज्ञाः ।
ब्रह्मज्ञा अपि लभ्याः स्वाज्ञानज्ञानिनो विरलाः ॥

वैराग्यशतकम् - 26

One would find those who know ethics, those who know the rule of Fate, those who know the Vedas, those who know the Sastras and even those who have knowledge of the Brahman. But very rarely one finds people who are aware of their own ignorance.

★ ★

चिन्तनीया हि विपदामादावेव प्रतिक्रिया ।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे ॥

शार्ङ्गधरपद्धतिः - 1440

One should be prepared to meet difficulties even before difficulties arise. Starting to dig a well when the house is on fire is not wise.

★ ★

वरं दारिद्र्यमन्यायप्रभवाद्विभवादिह ।
कृशताभिमता देहे पीनता न तु शोफतः ।

शार्ङ्गधरपद्धतिः - 1441

Poverty is better than ill-gotten wealth. It is better to be lean and healthy rather than obese and unhealthy.

★ ★

नरस्याभरणं रूपं रूपस्याभरणं गुणः ।
गुणस्याभरणं ज्ञानं ज्ञानस्याभरणं क्षमा ॥

नराभरणम् - 2

Good looks is the adornment for man. Character is the adornment for good looks. Wisdom is the adornment for character. Forgiveness is the adornment for wisdom.

★ ★

यत्सत्यं रमणीयानां स्वस्थे मनसि रम्यता ।
अचारु सुखिनां चारु चारु दुःखाय दुःखिनाम् ॥

रामायणमञ्जरी - 3 - 1136

When our mind is at peace, everything becomes pleasant. For the contented, even the disagreeable becomes agreeable. For the unhappy even pleasant things become unpleasant.

★ ★

कुसुमस्तबकस्येव द्वयीवृत्तिर्मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा ॥

नीतिशतकम् - 25

For the self-respected ones, there are only two ways, as for a bunch of flowers - adorning the heads of others or withering away in a forest.

★ ★

हेम्नः खेदो न तापेन च्छेदने कर्षणेन वा ।
तदेव हि परं दुःखं यद्गुञ्जासमतोलनम् ॥

सुभाषितसुधानन्दलहरी - 10

By heating it up and melting in fire, by cutting it, rubbing it etc., gold is not unhappy; but it becomes sorrowful, when it to be weighed against '*gunja*' (A *precatorious* - small seed used to weigh gold against)

★ ★

सन्दर्भशक्तिहीनानां शास्त्राभ्यासो वृथा श्रमः ।
मुग्धानि लब्ध्वा पुष्पाणि मुण्डितः किं करिष्यति ॥

सभारञ्जनशतकम् - 13

Of what use is learning scriptures for a person who doesn't have the talent to adjust according to the situation? Of what use are lovely flowers for a bald person?

★ ★

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥

मनुस्मृतिः - 4 - 159

Dependence is sorrow. Self dependence is happiness. This discrimination shows the difference between happiness and sorrow.

★ ★

भग्नदन्त इव व्यालः श्रेयान्मूर्खखलो वरः ।
पक्षवानिव कृष्णाहिर्न त्वेवं खलपण्डितः ॥

देशोपदेशः - 1 - 18

A bad man who is stupid, like a fangless snake is better than an evil genius who is terrifying like a black cobra with wings.

★ ★

आरोग्यं दृढगात्रत्वमानृण्यमघमोचनम् ।
अपारवश्यं नैश्चिन्त्यमास्तिक्यं स्वर्ग एव सः ॥

नित्यनीतिः - 157

Good health, sound body, freedom from sinlessness, independence, lack of worry and unassailable belief in God - if these are present, it is Heaven itself.

★ ★

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

कवितामृतकूपम् - 84

Love and friendship with the wicked should not be cultivated. Charcoal burns when alive and dirties the hand, when cold.

★ ★

सुलभाः पुरुषा राजन् सततं प्रियवादिनः ।
अप्रियस्यापि पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

रामायणम् - 3 - 37-2

It is easy to find flattering people. But rare are those who speak unpalatable truths and rarer, a listener.

★ ★

मौखर्यं लाघवकरं मौनमुन्नतिकारकम् ।
मुखरं नूपुरं पादे कण्ठे हारो विराजते ॥

नित्यनीतिः - 165

Over-eloquence generates contempt. Silence generates esteem. The noisy anklet is fixed at the feet while the silent jewel adorns the neck.

★ ★

अहिंसा सत्यवचनमानृशंस्यं दमो घृणा ।
एतत्तपो विदुर्धिरा न शरीरस्य शोषणम् ॥

नित्यनीतिः - 166

'Tapas' is non-violence, truthfulness, generosity, control of senses and compassion according to the wise; not mere punishment of the body.

★ ★

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मस्ततः सुखम् ॥

नित्यनीतिः - 167

Knowledge brings modesty; from modesty comes worthiness; worthiness would bring wealth; from wealth flows charity. This is the path to happiness.

★ ★

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।
अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

नित्यनीतिः - 175

There is no letter which has no potential of mantra. There is no herb which has no potential of medicine. There is no man who is worthless. But one who can identify these is rare.

★ ★

विवादो धनसंबन्धो याचनं चातिभाषणम् ।
आदानमग्रतः स्थानं मैत्रीभङ्गस्य हेतवः ॥

नित्यनीतिः - 182

Altercation, monetary transaction, begging, excessive talk, borrowing, hankering after position, these break friendship.

★ ★

न कश्चिदपि जानाति किं कस्य श्वो भविष्यति ।
अतः श्वः करणीयानि कुर्यादद्यैव बुद्धिमान् ॥

नित्यनीतिः - 191

Nobody knows what happens tomorrow. The wise, therefore would not postpone anything indefinitely.

★ ★

दुःखे मित्रपरीक्षा शूरपरीक्षा रणाङ्गणे भवति ।
विनये भृत्यपरीक्षा दानपरीक्षा च दुर्भिक्षे ॥

नित्यनीतिः - 197

The test of friendship is during one's misfortune. The test of valour is in the battlefield. The test of a servant is by his loyalty. The test of charity is in indigence.

★ ★

सद्भिस्तु लीलया प्रोक्तं शिलालिखितमक्षरम् ।
असद्भिः शपथेनोक्तं जले लिखितमक्षरम् ॥

नित्यनीतिः - 206

The world that is uttered by the good even casually is like an inscription etched in stone. Even the sworn words of the evil are like what is written on water.

★ ★

शत्रोरपि गुणा वाच्या दोषा वाच्या गुरोरपि ।
गुणदोषविवेके तु सौजन्यं न त्यजेद्बुधः ॥

नित्यनीतिः - 213

The good qualities even of an enemy have to be mentioned. The shortcomings of even a precepter have to be mentioned. However, good taste and propriety should not be abondoned while doing so.

★ ★

किं कुलेनोपदिष्टेन शीलमेवात्र कारणम् ।
भवन्ति सुतरां स्फीताः सुक्षेत्रे कण्टकद्रुमाः ॥

मृच्छकटिकम् - 8 - 29

Is it enough to declare that one is born in a noble family? Don't briars and thorns grow and flourish in the fertile ground?

★ ★

शुष्कवैरं न कुर्वीत गोशृङ्गस्येव भक्षणम् ।
दन्ताश्च परिमृज्यन्ते रसश्चापि न लभ्यते ॥

नित्यनीतिः - 220

Sterile enmity is not to be indulged in. It is like chewing the horn of a cow. It pains the teeth and gums but produces no juice.

★ ★

हस्तस्य भूषणं दानं सत्यं कण्ठस्य भूषणम् ।
श्रोत्रस्य भूषणं शास्त्रं भूषणैः किं प्रयोजनम् ॥

नित्यनीतिः - 204

The jewel for the hand is charity. The jewel for the neck is Truth. The jewel for the ear is listening to Sastra. Such being the case, where is the need for other jewels?

★ ★

द्वाविमौ पुरुषौ लोके न भूतौ न भविष्यतः ।
प्रार्थितं यश्च कुरुते यश्च नार्थयते परम् ॥

सुभाषितावली - 2973

He who gives away whatever is requested, and he who doesn't ask anything of anybody, has not been in the past, nor will be in the future.

★ ★

वनानि दहता वह्नेः सखा भवति मारुतः ।
स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥

शार्ङ्गधरपद्धतिः - 488

The wind becomes a friend of the burning fire that destroys a whole forest. The same wind mercilessly extinguishes a small flame. Where are friends for the humble?

★ ★

गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत् ।
वर्तमानेन कालेन वर्तयन्ति विचक्षणाः ॥

चाणक्यनीतिशतकम् - 13 - 2

One should not lament over the past. There is no use in dreaming of the future. The wise live for the present.

★ ★

आशाया ये दासास्ते दासाः सर्वलोकस्य ।
आशा येषां दासी तेषां दासायते लोकः ।

कवितामृतकूपम् - 27

Those who are slaves of desire remain slaves of the entire world. But those who have enslaved desire, the whole world is at their feet.

★ ★

प्रस्तावसदृशं वाक्यं सद्भावसदृशं प्रियम् ।
आत्मशक्तिसमं कोपं कुर्वाणो नावसीदति ॥

नित्यनीतिः - 234

No harm will come to him who speaks in accordance with the situation, who acts in accordance with his mental equipment and who gets just as angry as he can afford to.

★ ★

वेधक्लेशो वहनक्लेशः कर्णस्य कुण्डलग्रहणे ।
शोभा तु कपोलस्य हि परस्य कष्टेऽपरस्य सन्तोषः ॥

नित्यनीतिः - 235

Though the pain of getting the ears pierced in order to wear ornaments and bearing their weight bothers the ears, the cheeks enjoy the beauty. This is the way one is happy in another's unhappiness.

★ ★

किं दुःखमसन्तोषः किं जाड्यं पाठतोऽप्यनभ्यासः ।
किं गुरुताया मूलं यदेतदप्रार्थनं नाम ॥

प्रश्नोत्तररत्नमालिका - 14

What is sorrow? Discontentment; What is lethargy? That which has been learnt but not kept in touch. What is the basis for respect? Not asking for any favours.

★ ★

अकृतं दुष्कृतं श्रेयः पश्चात्तपति दुष्कृतम् ।
कृतं च सुकृतं श्रेयो यत्कृत्वा नानुतप्यते ॥

धम्मपदम् - 2 - 9

An evil, not done is good, for, sorrow inevitably follows and evil deed. It is good if only the good is done. That alone is good which does not bring any regret.

★ ★

आशा नाम मनुष्याणां काचिदाश्चर्यशृङ्खला ।
यया बद्धाः प्रधावन्ति मुक्तास्तिष्ठन्ति पङ्गुवत् ॥

सु.र.भां पु. 76-10

Desire is a strange bondage. Those who are bound by it keep continously running after it. Those who are not bound. will stay, but like the lame.

★ ★

अन्यमुखे दुर्वादो यः प्रियवदने स एव परिहासः ।
इतरेन्धनजन्मा यो धूमस्सोऽगुरुभवो धूपः ॥

आर्यासप्तशती - 13

That which is considered abusive from an unfriendly source, becomes good natured raillery if it comes from a well wisher. What is thick smoke from firewood becomes fragrent '*dhupa*' from the *aguru* wood.

★ ★

ऐश्वर्यात्सह सम्बन्धं न कुर्याच्च कदाचन ।
गते च गौरवं नास्ति ह्यागते च धनक्षयः ॥

नित्यनीतिः - 254

Never should one cultivate intimacy with wealth. If it is lost all status is lost. If it is gained, it is spent away.

★ ★

समुन्नताऽपि गृध्रस्य दृष्टिर्दुर्मांसदर्शिनी ।
समुन्नतोऽपि दुर्मेधा हेयकार्यैकचिन्तकः ॥

नित्यनीतिः - 260

However high the buzzard flies, its sight is focussed on the rotting flesh. No matter how high a position is occupied by a wicked man, he indulges only in despicable acts.

★ ★

स्वभावं न जहात्येव साधुरापद्गतोऽपि सन् ।
कर्पूरः पावकस्पृष्टः सौरभं कुरुतेतराम् ॥

दृष्टान्तकलिकाशतकम् - 37

Good people never lose their composure even in the worst distress. Even while burning, camphor emanates fragrance.

★ ★

अकर्तव्येष्वसाध्वीव तृष्णा प्रेरयते नरम् ।
तमेव सर्वपापेभ्यो लज्जा मातेव रक्षति ॥

नित्यनीतिः - 263

While greed initiates a man into evil deeds as an unfaithful wife, shyness protects him from evil like a mother.

★ ★

छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।
फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥

नित्यनीतिः - 264

Trees are like good people. While they themselves stand in the scorching sun, they provide shade and fruit for others.

★ ★

यथा हि मलिनैर्वस्त्रैर्यत्र तत्रोपविश्यते ।
एवं चलितवृत्तस्तु वृत्तशेषं न रक्षति ॥

पञ्चतन्त्रम् - 4 - 30

A Characterless person never salvages what is left, just as one in soiled clothing who never hesitates to squat anywhere.

★ ★

प्रथमे नार्जिता विद्या द्वितीये नार्जितं धनम् ।
तृतीये नार्जितो धर्मश्चतुर्थे किं करिष्यति ॥

सु.र.भां - पु 84 - 9

The unlearnt learning in the first quarter of a life, the unearned wealth in the second, the undone righteous acts in the third, what can they ever do in the fourth?

★ ★

महाजनस्य संसर्गः कस्य नोन्नतिकारकः ।
पद्मपत्रस्थितं तोयं धत्ते मुक्ताफलश्रियम् ॥

पञ्चतन्त्रम् - 3 - 59

Contact with the great is always beneficial. Does not even a drop of water on the lotus leaf shine like a pearl?

★ ★

अयुक्तः स्वामिनो युक्तं युक्तं नीचस्य दूषणम् ।
अमृतं राहवे मृत्युर्विषं शङ्करभूषणम् ॥

समयोचितपद्यमालिका पु 6 - 12

Wickedness towards the noble tends to turn into good; but the good turns into evil for the wicked. For the *Rahu*, nectar became poison but for the noble Siva, even poison turned into embrosian embellishement.

★ ★

हरेः पादहतिः श्लाघ्या न श्लाघ्यं खररोहणम् ।
निन्दापि विदुषा युक्ता न युक्तो मूर्खसंस्तवः ॥

सु.र.भां - पु 45 -22

It is better to be knocked by a horse than to ride a donkey. The condemnation of a scholar is better than the praise of an idiot.

★ ★

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।
रूपं शीलसुयुक्तं दुर्लभमेतच्चतुर्भद्रम् ॥

हितोपदेशः - 1 - 58

Soft-spokenness in charity, learning in modesty, strength accompanied by forgiveness, wealth accompanied by sacrifice - these four are rare.

★ ★

को धर्मो दयया हीनः का दया धर्मवर्जिता ।
दया धर्मादिकं सर्वं तस्मात् ज्ञाने प्रतिष्ठितम् ॥

नित्यनीतिः - 294

What is Dharma devoid of compassion? What is compassion devoid of Dharma? The best manifestation of Dharma and compassion is but found in descretion.

★ ★

एक एव दमे दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥

नित्यनीतिः - 298

There is only one drawback in tolerance and forgiveness. It is that the forgiven person thinks that the tolerant and forgiving is incapable and weak.

★ ★

लुब्धो न विसृजत्यर्थं नरो दारिद्र्यशङ्कया ।
दाताऽपि विसृजत्यर्थं तथैव ननु शङ्कया ॥

कुवलयानन्दः - 103

A miser doesn't part with his money being afraid that he might become poor. The charitable man being afraid of becoming poor parts with his money immediately.

★ ★

व्रजत्यधः प्रयात्युच्चैर्नरः स्वैरेव चेष्टितैः ।
अधः कूपस्य खनक ऊर्ध्वं प्रासादकारकः ॥

विद्धशालभञ्जिका - 4 - 1

From one's own actions, one can either go under or go upward. When the well-digger goes down, the tower builder goes up.

★ ★

दिवा पश्यति नोलूकः काको नक्तं न पश्यति ।
अपूर्वः कोऽपि कामान्धो दिवा नक्तं न पश्यति ॥

सु.र.भां - पु 159-261

The owl can't see during the day. The crow can't see during the night. But the passion-infatuated-one can see neither in the night nor in the day.

★ ★

यौवनं धनसंपत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥

सु.र.भां - पु 159-262

Youth, wealth, position and indiscretion, each one of these is enough to create havoc. Oh, what if they are found together?

★ ★

शैले शैले न माणिक्यं शुक्तौ शुक्तौ न मौक्तिकम् ।
साधवो न हि सर्वत्र चन्दनं न वने वने ॥

नित्यनीतिः - 297

All hills do not have precious stones. All shells do not contain pearls. All forests do not have the sandalwood. Likewise, good people are not found everywhere.

★ ★

नास्थाने निहिता काचित् क्रिया फलवती भवेत् ।
न व्यापारशतेनापि शुकवत्पाद्यते बकः ॥

नित्यनीतिः - 299

The effort that is put in at an improper place goes waste just as no matter how earnestly tried, the crane cannot be taught to speak as a parrot.

★ ★

षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥

कवितामृतकूपम् - 56

A man desirous of acquiring wealth should eschew six short comings; oversleep, carelessness, fear, anger, laziness and postponement.

★ ★

कुपितोऽपि गुणायैव गुणवान् भवति ध्रुवम् ।
स्वभावमधुरं तक्रं मथितं हि रसोत्तरम् ॥

नराभरणम् - 30

Good people don't give up their goodness even if they are occasionally angry just as curds yield only butter when churned.

★ ★

बहुभिर्न विरोद्धव्यं दुर्बलैरपि धीमता ।
स्फुरन्तमपि नागेन्द्रं भक्षयन्ति पिपीलिकाः ॥

पञ्चतन्त्रम् - 3 - 119

A wise man should not antagonise people thinking that they are weak and helpless, for, a multitutde of ants can eat up even an angry serpent.

★ ★

आरोप्यते शिला शैले यत्नेन महता यथा ।
निपात्यते क्षणेनाधस्तथात्मा गुणदोषयोः ॥

हितोपदेशः - 2 - 16

It takes a great deal of effort to get a rock up the hill. But it can be dropped down in no time. Similarly it takes a lot to build up good reputation but one wrong step is enough to bring infamy.

★ ★

निस्सारस्य पदार्थस्य प्रायेणाडम्बरो महान् ।
न हि स्वर्णे ध्वनिस्तादृग्यादृक्कांस्ये प्रजायते ॥

यशस्तिलकचम्पूः - 1 - 35

Cheap and hollow things make more noise than the worthy. Brass makes more noise than gold.

★ ★

यथा पानीयमार्गेण पानीयं याति सत्त्वरम् ।
तथा स्वभावतो धीरा उत्तमा उत्तमाध्वना ॥

आभाणशतकम् - 22

Just as water flows faster in a canal, good natured people tread only good path, treading the path of the good becomes even better.

★ ★

आचारः कुलमाख्याति देशमाख्याति भाषणम् ।
संभ्रमः स्नेहमाख्याति वपुराख्याति भोजनम् ॥

गरुडपुराणम् - 1 - 115-74

Conduct reveals origins. Speech reveals birth and belonging. Involvement and enthusiasm reveal freidnship. The body reveals food habits.

★ ★

यस्तु पर्यटते देशान् यस्तु सेवेत पण्डितान् ।
तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि ॥

नराभरणम् - 16

He who travels extensively and he who confers with the learned, will see his mind expanding like a drop of oil in water.

★ ★

मनस्वी म्रियते कामं कार्पण्यं न तु गच्छति ।
अपि निर्वाणमायति नानलो याति शीतताम् ॥

हितोपदेशः 1-45

Strong-willed self-respecting indivduals would accept death rather than humiliating existence. Fire dies away but never gets cold.

★ ★

गुणं पृच्छस्व मा रूपं शीलं पृच्छस्व मा कुलम् ।
सिद्धिं पृच्छस्व मा विद्यां सौख्यं पृच्छस्व मा धनम् ॥

सु.र.भां - पु 167-645

Pray for good conduct, not good looks. Pray for cultured behaviour, not high birth. Pray for achievement, not mere education. Pray for contentment and happiness, not mere wealth.

★ ★

को धर्मो भूतदया किं सौख्यमरोगिता जगति ।
कः स्नेहः सद्भावः किं पाण्डित्यं परिच्छेदः ॥

सु.र.भां. पु. 170-769

What is Dharma? Compassion towards all beings. What is happiness? Health. What is friendship?* Fellow feeling. What is learning? That which brings liberation.

★ ★

अजरामरवत्प्राज्ञो विद्यामर्थं च साधयेत् ।
गृहीत इव केशेभ्यो मृत्युना धर्ममाचरेत् ॥

शार्ङ्गधरपद्धतिः - 669

The wise learn and earn liesurely as if they are immortal, but do the righteous act forthwith as if ceased by death.

★ ★

दीपो भक्षयते ध्वान्तं कज्जलं च प्रसूयते ।
यदन्नं भक्षयेन्नित्यं जायते कर्म तादृशम् ॥

वृद्धचाणक्यः - 8 - 3

While consuming darkeness, the lamp emits stain. Likewise, activity reflects the quality of the food consumed.

★ ★

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

समयोचितपद्यमालिका - 95

I would tell you in a sentence what is contained in a million volumes, to help is *Punya*, to hurt is *Papa*.

★ ★

किं करिष्यति विद्यावान् यत्र श्रोता न विद्यते ।
नग्नक्षपणके देशे रजकः किं करिष्यति ॥

सुभाषितावलिः - 2790

Where there are no seekers what can a scholar do? In a land of naked sanyasins, what can a washerman do?

★ ★

सौवर्णानि सरोजानि निर्मातुं सन्ति शिल्पिनः ।
तत्र सौरभनिर्माणे चतुरा प्रकृतिः परा ॥

सु.र.भां. पु. 156

An artizan can carve out a golden lotus but can he fill it with fragrance? It is only Mother Nature that can create a beautiful and fragrant flower.

★ ★

चक्षुष्पूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् ।
शास्त्रपूतं वदेद्वाक्यं मनः पूतं समाचरेत् ॥

शार्ङ्गधरपद्धतिः - 4551

One should place the foot forward after scanning the place; one should drink water after filtering it; one should speak according to the dictates of shastras; and one should act after consulting the conscience.

★ ★

गुणेषु यत्नः क्रियतां किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न धण्टाभिः गावः क्षीरविवार्जिताः ॥

सु.र.भां. - पु. 81-12

All effort must be put into acquire good qualities. There is no use in indulging in noisy demonstrations. It is not possible to sell a barren cow by tying a nice big bell around its neck.

★ ★

स्वस्थानपरिज्ञानं परेङ्गितग्रहणमपि सरसता सत्त्वम् ।
स्वार्थनियमनं प्राहुः संस्कृतिरिति
सत्समन्वयात्मकदृष्टिम् ॥

नित्यनीतिः - 277

Knowledge of one's own limitations, ability to grasp another's intentions, control over selfishness, pleasant disposition and harmonious attitude, these together is culture.

★ ★

कपाले यद्वदापः स्युश्वितायामनलो यथा ।
आश्रयस्थानदोषेण वृत्तहीने तथा श्रुतम् ॥

सुभाषितसुधानिधिः - पु 26.

Just as the water filled into the human skull and fire in a funeral pyre lose their sanctity, the abundent knowledge of a characterless man is unworthy.

★ ★

सूर्यं प्रति रजः क्षिप्तं स्वचक्षुषि पतिष्यति ।
बुधान् प्रति कृताऽवज्ञा सा तथा तस्य भाविनी ॥

आभाणशतकम् - 42

The mud that is thrown at the sun falls into one's own eyes. If noble people are insulted it boomerangs on oneself.

★ ★

यस्तु पक्वमुपादत्ते काले परिणतं फलम् ।
फलाद्रसं स भजते बीजाच्चैव पुनः फलम् ॥

नीतिकल्पतरुः 9-28

He who consumes the ripe fruit plucked at the right time, not only enjoys the fruit-juice, but also gets the meture seeds for further planting.

★ ★

निष्णातोऽपि च शास्त्रार्थे साधुत्वं नैति दुर्मतिः ।
आकल्पं जलमग्नाऽपि मार्दवं नैति वै शिला ॥

भामिनीविलासः - 85

Even if a wicked person is an expert in learning, he will not attain nobility. Though a stone is immersed in water for centuries together, it will not become soft.

★ ★

प्राप्य चलानधिकारान् शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन ॥

नीतिद्विषष्टिका (परिशिष्टम्) - 21

What is the use if a person who gets in to a position of power for a short time doesn't help his friends, near and dear, and doesn't punish the enemies?

★ ★

यस्य धर्मविहीनानि दिनान्यायान्ति यान्ति च ।
स लोहकारभस्त्रीव श्वसन्नपि न जीवति ॥

पञ्चतन्त्रम् - 3 - 93

Those who live day after day without Dharma, like the bellows of a blacksmith, though breathing, still are not alive.

★ ★

न व्याप्तिरेषा गुणिनो गुणवान् जायते ध्रुवम् ।
चन्दनोऽनलसन्दग्धो न भस्म सुरभि क्वचित् ॥

दृष्टान्तकलिकाशतकम् - 41

It is not always true that a good man begets good progeny. After the fragrant sandalwood is burnt, its ashes do not bear the some fragrance.

★ ★

कुशो यथा दुर्गृहीतो हस्तमेवानुकृन्तति ।
श्रामण्यं दुष्परामृष्टं निरयायोपकर्षति ॥

धम्मपदम् - 22 - 3

Just as the holy 'darbha' grass cuts the fingers if not held properly, *sanyasa*, the renunciation, if not practiced intently, would lead one to the veritable hell.

★ ★

दूरेऽपि सज्जना भान्ति हिमवन्नगसन्निभाः ।
असन्तो नैव दृश्यन्ते रात्रिक्षिप्ताः शरा यथा ॥

धम्मपदम् 21 - 15

The wise and outstanding will shine like the sacred Himalaya though at a distance. The wicked who are by the side, deeply hurt like the arrow charged in darkness.

★ ★

धान्यानां संग्रहो नूनमुत्तमः सर्वसंग्रहात् ।
निक्षिप्तं हि मुखे रत्नं न कुर्यात्प्राणधारणम् ॥

हितोपदेशः - 3-55

Growing and serving good grains is vital for it can quench hunger; not a precious diamond in the month.

★ ★

अनवस्थितचित्तस्य सद्धर्ममविजानतः ।
परिप्लवप्रसादस्य प्रज्ञा न परिपूर्यते ॥

धम्पपदम् 3-6

One who has a disorganised mind, one who has no comprehension of true Dharma and who has a butterfly mind will not achieve wisdom.

★ ★

यथापि रुचिरं पुष्पं वर्णवच्चाप्यगन्धकम् ।
एवं सुभाषिता वाणी निष्फलाऽकुर्वतो भवेत् ॥

धम्मपदम् 4-8

A nonfragrant but elegantly colourful flower is not satisfying like unpracticed preaching which carries home nothing.

★ ★

न हि वैरेण वैराणि शाम्यन्तीह कदाचन ।
अवैरेणैव शाम्यन्ति एष धर्मः सनातनः ॥

धम्मपदम् - 1 - 5

Hatred begets only hatred; it is love, only love that can cure hatred according to the eternal Dharma.

★ ★

आपदामापतन्तीनां हितोऽप्यायाति वेदनम् ।
मातृपादो हि वत्सस्य स्तम्भीभवति बन्धने ॥

हितोपदेशः 1 - 13.

When beset by troubles, even the good tends to bring pain; like the legs of the mother cow becoming the poles to tie up the calf.

★ ★

न हि पापकृतं कर्म सद्यः पचति क्षीरवत् ।
निगूढं दहतीहैवं भस्मच्छन्नाग्निवच्चिरम् ॥

धम्मपदम् - 4- 12

The evil once done cannot be digested like milk. It is like livecoal under the ashes burning the vitals.

★ ★

मुहूर्तमपि चेद्विज्ञः पण्डितं पर्युपासते ।
क्षिप्रं धर्मं विजानाति जिह्वा सूपरसं यथा ॥

धम्मपदम् - 5 - 6

An earnest seeker, serving the wise even for a short time understands the secrets of Dharma, like the tongue which perceives taste instantaneously.

★ ★

यस्य नास्ति स्वयं प्रज्ञा केवलं यो बहुश्रुतः ।
स न जानाति शास्त्रार्थान्दर्वी पाकरसानिव ॥

महाभारतम् 2-55-4

One who collects information without proper understanding will not comprehend the true spirit of the Sastras like the ladle which cannot enjoy the taste of the soup though always immersed in it.

★ ★

इह यत्क्रियते कर्म परत्रेवोपयुज्यते ।
सिक्तमूलस्य वृक्षस्य फलं शाखासु दृश्यते ॥

सुभाषितसुधानिधिः-पु 39-1

A good turn done will bear fruit here and hereafter like the water poured to the roots of a plant will bear fruit in the branches.

★ ★

आचारः परमो धर्म आचारः परमं तपः ।
आचारः परमं ज्ञानमाचारात्किं न शक्यते ॥

मनुस्मृतिः 1-108

Righteous conduct is the supreme Dharma; it is the ultimate penance; it is the absolute knowledge. What is it that cannot be achieved by righteous conduct?

★ ★

इदमेव हि पाण्डित्यं चातुर्यमिदमेव हि ।
इदमेव सुबुद्धित्वमायादल्पतरो व्ययः ॥

समयोचितपद्यमालिका पु-14-1

Spending less than earning is practical knowledge; it is tactful skill and is the ultimate wisdom.

★ ★

भारस्योद्वहनार्थं च रथाक्षोऽभ्यज्यते यथा ।
भोजनं प्राणयात्रार्थं तद्वद्विद्वान्निषेव्यते ॥

सौन्दरनन्दम् - 14-12

Just as a little oil lubricates the wheel for smooth movement, only a little food is desired by the wise to smoothen the pilgrimage of life.

★ ★

अल्पश्रुतलव एव प्रायः प्रकटयति वाग्विभवमुच्चैः ।
सर्वत्र कुनट एव हि नाटकमधिकं विडंबयति ॥

नीतिद्विषष्टिका (परिशिष्टम्) - 30

The little learned is overloud like a ham actor who overacts.

★ ★

नोदन्वानर्थितामेति सदाम्भोभिः प्रपूर्यते ।
आत्मा तु पात्रतां नेयः पात्रमायान्ति सम्पदः ॥

सूक्तिमुक्तावली - 2665

The ocean does not cry for water but it is always filled. A person of inner elevation does not cry for wealth but it comes to him on its own.

★ ★

क्षमाधनुः करे यस्य दुर्जनः किं करिष्यति ।
अतृणे पतिता वह्निः स्वयमेवोपशाम्यति ॥

समयोचितपद्यमालिका - पु 1 - 8

How can ever the wicked hurt one who is full of compassion? How can the fire hurt a grassless land?

★ ★

असहायः पुमानेकः कार्यान्तं नाधिगच्छति ।
तुषेणापि विनिर्मुक्तः तण्डुलो न प्ररोहति ।

पञ्चतन्त्रम् - 2 - 51

Without the necessary assistance one may not complete the required task; without the husk, grain cannot sprout.

★ ★

गुणवान् सुचिरस्थायी दैवेनापि न सह्यते ।
तिष्ठत्येकां निशां चन्द्रः श्रीमान् संपूर्णमण्डलः ॥

सूक्तिमुक्तावली - 301

Even Gods do not tolerate a good man to be in a high position for long. The full moon shines only for a night.

★ ★

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

मनुस्मृतिः - 10 - 63

Manu the preceptor of Dharma declares that nonviolence, truth, non-averice; purity and selfcontrol together is the Dharma to be followed by all without any discrimination.

★ ★

दुर्जनदूषितमनसां पुंसां सुजनेऽपि नास्ति विश्वासः ।
बालः पायसदग्धो दध्यपि फूत्कृत्य भक्षयति ॥

नीतिद्विषष्टिका - 41

Just as a little one, hurt by in the mouth by hot pudding, tries to cool even the curds, one who is hurt by the wicked tends to suspect even the good and noble.

★ ★

अनिर्वेदमसिद्धेषु साधितेष्वनहंकृतिम् ।
अनालस्यं च साध्येषु कृत्येष्वनुगृहाण नः ॥

अनन्तभारती - पु 46

May I be blessed with no regrets on the unaccomplished, no egotism over the accomplished and expediciousness in what could be accomplished?

★ ★

सन्तः कुर्वन्ति यत्नेन धर्मस्यार्थे धनार्जनम् ।
धर्माचारविहीनानां द्रविणं मलसञ्चयः ॥

धम्मपदम् - 14 - 4

The virtuous conciously earns for righteous spending. The earning of the other without righteous disposition is but filth.

★ ★

नाभिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जितसत्वस्य स्वयमेव मृगेन्द्रता ॥

गरुडपुराणम् - 1 - 115 -15

Nobody coronates the lion; he becomes the lord of the forest by his own might.

★ ★

वर्जनीयो मतिमता दुर्जनस्सख्यवैरयोः ।
श्वा भवत्युपघाताय लिहन्नपि दशन्नपि ॥

शार्ङ्गधरपद्धतिः - 367

The wise should scorn both the favour or frown of the wicked; the dog's lick or bite, either is disgusting.

★ ★

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तसमये प्राप्ते काकः काकः पिकः पिकः ॥

कुवलयानन्दः - पु 164

Both the crow and the cuckoo are black and look identical; but the spring reveals the truth.

★ ★

वैरायते सुहृद्भावः प्रदानं हरणायते ।
दर्पभूताभिभूतस्य विद्या मौर्ख्यशतायते ॥

दर्पदलनम् - 1 - 34

When one is possessed by insolance, his friendship becomes enmity, his offerings become burglery and his knowledge becomes unudulterated stupidity in hundred folds.

★ ★

कामक्रोधावनिर्जित्य किमरण्ये करिष्यति ।
अथवा निर्जितावेतौ किमरण्ये करिष्यति ॥

सुभाषितसुधानिधिः - पु 65 - 24

What use is it staying in the forest when one has not conquered the passions? And what use is it staying in the forest when one has conquered the passions?

★ ★

गुरौ नम्रा लघुन्युच्चा समे समतयान्विता ।
साधुवृत्तिस्तथा भाति तुलावृत्तिरिवोत्तमा ॥

नित्यनीतिः - 146

The wise are like a balance heavy with the light, light with the heavy, and equal among equals.

★ ★

गुणिनामपि निजरूपप्रतिपत्तिः परत एव सम्भवति ।
स्वमहिमदर्शनमक्ष्णोर्मुकुरतले जायते यस्मात् ॥

वासवदत्ता - 12

The virtuous come to know of their great qualities only through others like the all pervading eye can see itself only through the mirror.

★ ★

कुलजोऽयं गुणवानिति विश्वासो न क्षमः खलप्रकृतौ ।
चन्दनवनदावाग्निः किं न दहति देहमाक्रम्य ॥

नीतिद्विषष्टिका - 17

Simply because a wicked person is from a good family he should not be trusted. Even the cool *Chandana* tree when caught by fire is bound to hurt.

★ ★

यदि सन्ति गुणाः पुंसां विकसन्त्येव ते स्वयम् ।
नहि कस्तूरिकामोदः शपथेन विभाव्यते ॥

कुवलयानन्दः - 51

Virtueous qualities cannot be suppressed; the fragrance of '*Kasthoori*' insence cannot be cancelled even by an oath.

★ ★

धृतिः क्षमा दमोऽहिंसा शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

मनुस्मृतिः - 7 - 92

The true spirit of Dharma expresses itself in ten folds; steadfastness, compassion, sense control, non-violence, purity, mind control, wisdom, knowledge, truth and non-temper.

★ ★

सद्वृत्तेन हि तुष्यन्ति देवास्सत्पुरुषा गुरुः ।
ज्ञातयस्त्वन्नपानेन वाग्विशेषेण पण्डिताः ॥

सूक्तिमाला - 724

Gods, the elders and the good are appeased by righteous conduct; relatives are appeased by hospitality and the scholars are appeased by learned talk.

★ ★

निर्गत्य न विशेद्भूयो महतां दन्तिदन्तवत् ।
सर्पजिह्वेव नीचानां वच आयाति याति च ॥

कवितामृतकूपम् - 22

The word of the wise is like the ivory of an elephant; it cannot be withdrawn. The word of the wicked is like the tongue of the snake, shows up and recedes always.

★ ★

मित्रमपि याति रिपुतां स्वस्थानात्प्रच्युतस्य पुरुषस्य ।
कमलं जलादपेतं शोषयति रविर्न तोषयति ॥

नीतिद्विषष्टिका (परिशिष्टम्)

For a person who is removed from his position of power, even his friend becomes enemy. The sun scorches the lotus when removed from water; he does not make it bloom.

★ ★

क्षमया दयया प्रेम्णा सूनृतेनार्जवेन च ।
वशीकुर्याज्जगत्सर्वं विनयेन च सेवया ॥

सूक्तिमाला - 82

The world can easily be won by forgiveness, compassion, love, good words, honesty, politeness and service.

★ ★

प्रस्तावसदृशं वाक्यं सद्भावसदृशं प्रियम् ।
आत्मशक्तिसमं कोपं कुर्वाणो नावसीदति ॥

कवितामृतकूपम् - 97

He who speaks to suit a situation, acts according to honest intention, loses his balance according to ability and equipment - does not come to any harm.

★ ★

यः पठति लिखति पश्यति परिपृच्छति पण्डितानुपाश्रयति ।
तस्य दिवाकरकिरणैर्नलिनीदलमिव विकास्यते बुद्धिः ॥

सूक्तिमाला - 186

He who studies, scripts, perceives and interrogates the wise will have a mind that blossoms like the lotus exposed to the rays of the sun.

★ ★

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।
स हेतुः सर्वशास्त्राणां धर्मस्य च धनस्य च ॥

हितोपदेशः 2 - 4

Drop after drop of water fills the pot. Likewise, the knowledge, wealth and righteousness.

★ ★

धर्मो यो बाधते धर्मं न स धर्मः कुधर्मकः ।
अविरोधात्तु धर्मस्य स धर्मः सत्यविक्रम ॥

सूक्तिमाला - 233

Dharma, the way of life should not hurt the way of another's life. Dharma is non-hurting.

★ ★

न जातिर्न कुलं तात न स्वाध्यायो न च श्रुतम् ।
कारणानि द्विजत्वस्य वृत्तमेव हि कारणम् ॥

महाभारतम् - 3 - 178 - 16

It is only the good character that declares one a Brahmin; not his birth, nor his family, not even his learning and erudition.

★ ★

नयस्य विनयो मूलं विनयः शास्त्रनिश्चयः ।
विनयो हीन्द्रियजयः तद्युक्तः शास्त्रमृच्छति ॥

सुभाषितसुधानिधिः पु 60 - 1

Modesty is the basis of morality. The end-achievement of all Sastras is the attainment of modesty. Modesty is the triumph over the senses. One who is modest will achieve the quientessence of all the Sastras.

★ ★

लुब्धमर्थेन गृह्णीयात् क्रुद्धमञ्जलिकर्मणा ।
मूर्खं छन्दानुवृत्तेन तत्त्वार्थेन च पण्डितम् ॥

सुभाषितसुधानिधिः पु 82 - 85

One can win a miser with bounty, the angry with submission, the idiot with like behaviour and the learned with scholarly disposition.

★ ★

संपदो महतामेव महतामेव चापदः
वर्धते क्षीयते चन्द्रो न तु तारागणः क्वचित् ॥

सूक्तिमाला - 129

Only the eminent have rise and fall, not the mediocre. It is the moon who waxes and wanes, not the stars.

★ ★

सा श्रीर्या न मदं कुर्यात्स सुखी तृष्णयोज्झितः ।
तन्मित्रं यस्य विश्वासः पुरुषस्स जितेन्द्रियः ॥

सुभाषितमञ्जरी - पु 511 - 594

Conquest of ego is wealth; suppression of desire is happiness; confidence is friendship; self control is manhood.

★ ★

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
योऽर्थे शुचिस्स हि शुचिर्न मृद्वारिशुचिः शुचिः ॥

मनुस्मृतिः - 5 - 106

The ultimate cleanliness is the cleanliness in matters of money. Other forms of physical cleanliness would not matter.

★ ★

अन्तस्तिमिरनाशाय शाब्दबोधो निरर्थकः ।
न नश्यति तमो नाम कृतया दीपवार्तया ॥

सूक्तिमाला - 251

One's own darkness of ignorance cannot be dispelled by heavy words; darkness cannot be dispelled by shouting "light! light!"

★ ★

सर्वे कङ्कणकेयूरकुण्डलप्रतिमा गुणाः ।
शीलं चाकृत्रिमं लोके लावण्यमिव भूषणम् ॥

सुभाषितसुधानिधिः पृ 511

All attributes are but artificial; it is only the purity of character which is the primeval charm.

★ ★

गोशतादपि गोक्षीरं प्रस्थं ग्रामशतादपि ।
प्रासादादपि खट्वार्धं शेषं परविभूतये ॥

सुभाषितमञ्जरी - 491-504

One may own a hundred cows but his need is only one cup of milk, one may own a hundred villages but his need is only one morsel of food. One may own a hundred roomed palace but his need is but one cot. All the rest belongs to others.

★ ★

तावद् भयाद्धि भेतव्यं यावद्भयमनागतम् ।
आगतं तु भयं वीक्ष्य प्रहर्तव्यमभीतवत् ॥

सुभाषितमञ्जरी - 415-185

One has to nervous of an impending and fearful occurance; but once it occurs he should cease to be nervous and face it squarely.

★ ★

न शापो नाभिचरणं न वह्निर्न विषं तथा ।
नास्त्राणि न च शस्त्राणि यथा तीक्ष्णतमा क्षमा ॥

सङ्कल्पसूर्योदयम् - 8-79

Curses, black magic, Fire, poison, weapons - none of these are as sharp and as powerful as forgivenss.

★ ★

गुणवद्वस्तुसंसर्गाद्याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

सुभाषितमञ्जरी - 61-47

Even an insignificant person attains prominance in the company of the great like the thread in the flower garland which ascends the head.

★ ★

यथा मधु समाधत्ते रक्षन् पुष्पाणि षट्पदः ।
तद्वदर्थान् मनुष्येभ्य आदद्यादविहिंसया ॥

सुभाषितसुधानिधिः - 85-3

Just as honey is collected by the bee without hurting the flowers, the tax money must be collected from people without hurting them.

★ ★

युद्धं च प्रातरुत्थानं भोजनं सह बन्धुभिः ।
स्त्रियमापद्गतां रक्षेच्चतुश्शिक्षेत कुक्कुटात् ॥

चाणक्यनीतिशतकम् - 72

A human has lessons to learn even from a cock; fierce fighting with the adversary; wakefulness early in the morning, eating in company; and unhesitant protection to the female in-adversity.

★ ★

मित्रस्वजनबन्धूनां बुद्धेर्धैर्यस्य चात्मनः ।
आपन्निकषपाषाणे नरो जानाति सारताम् ॥

सुभाषितसुधानिधिः पु 131-7

Adversity is the only touchstone by which one could estimate true friendship, true relation and one's own courage and intelligence.

★ ★

कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।
अनेकदोषदुष्टोऽपि कायः कस्य न वल्लभः ॥

हितोपदेशः 3 - 132

A dear friend, though with short comings should not be discarded, but treated like one's own physical body.

★ ★

सर्ववेदाभिगमनं सर्वतीर्थावगाहनम् ।
सर्वयज्ञफलं चैव नैव तुल्यमहिंसया ॥

सूक्तिमाला - 413

The study of all the Vedas, bathing in all the sacred rivers, achieving the fruit of all sacrifices, none of these is as potent as non-violence.

* *

दरिद्रान् भर कौन्तेय न समृद्धान् कदाचन ।
व्याधितस्यौषधं पथ्यं नीरोगस्य किमौषधैः ॥

सूक्तिमाला - 108

Always help the needy, not the well-to-do, it is the indisposed who requires treatment, not the healthy.

* *

कालाशी स्वल्पसन्तुष्टः सुनिद्रः शीघ्रचेतनः ।
प्रभुभक्तश्च शूरश्च ज्ञातव्याः षट् शुनागुणाः ॥

चाणक्यनीतिशतकम् - 69

Even a dog has six lessons for the human being; eating only when food is available; contentment with little, sound sleep, instant wakefulness total devotion to the master and fearless bravery.

* *

उपकर्तुं यथा स्वल्पः समर्थो न तथा महान् ।
प्रायः कूपस्तृषां हन्ति सततं न तु वारिधिः ॥

सुभाषितमञ्जरी पु 389 - 85

It is the humble, not the mighty that can offer help; it is the humble well, not the mighty ocean that can quench thrust.

★ ★

सन्तोषक्षतये पुंसां आकस्मिकधनागमः ।
सरसां सेतुभेदाय वर्षौघस्स च न स्थिरः ॥

सुभाषितमञ्जरी - पु 509 - 586

Sudden in-pour of wealth may destory one's peace, like the sudden torrential rain which would break the dam and overflow the canals and fields.

★ ★

अविदितपरमानन्दो वदति जनो विषयमेव रमणीयम् ।
तिलतैलमेव मृष्टं येन न दृष्टं घृतं क्वापि ॥

सु.र.भां - पु 170 - 767

One who has not experienced the supreme bliss is prone to think that sensual pleasures are the highest enjoyment; one who has not tasted ghee (boild butter) may think that the gingely oil is most tasty.

★ ★

न कदापि बहिर्यान्ति मानिनां प्रार्थनागिरः ।
यदि निर्यातुमिच्छन्ति तदा प्राणपुरस्सराः ॥

सूक्तिमाला - 612

A word of want will never come out of the self respecting; if it did, it would be with his own final breath.

★ ★

यस्तु संचरते देशान् यस्तु सेवेत पण्डितान् ।
तस्य विस्तारिता बुद्धिस्तैलबिन्दुरिवाम्भसि ॥

सु.र.भां. - पु 98-2

The mind of one who travels extensively and serves the wise, expands just as a drop of oil in water.

★ ★

लोभमूलानि पापानि रसमूलानि व्याधयः ।
इष्टमूलानि शोकानि त्रीणि त्यक्त्वा सुखीभव ॥

सूक्तिमाला - 684

Avarice is the origin of all sins. Gluttony is the origin of all diseases. Desire is the origin of all sorrows. Give up these three and be happy.

★ ★

यदीच्छसि वशीकर्तुं जगदेकेन कर्मणा ।
परापवादसस्येभ्यो गां चरन्तीं निवारय ॥

कवितामृतकूपम् - 69

If you want to make the world your own and keep it under control by a single act, then avoid sending your cow (lending your support) to graze in other's fields; (who are indulging in scandals and character assassination).

★ ★

वितरति यावद्दाता तावत्सकलोऽपि भवति कलभाषी ।
विरते पयसि घनेभ्यः शाम्यन्ति शिखण्डिनां ध्वनयः ॥

सु.र.भां - पु 171 - 792

People will be vociferous as long as the philonthropist doles out, but sink into silence the moment the benevalance stops, like the peacock which stops the howling when the water-bearing clouds disappear.

★ ★

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।
शूरश्च कृतविद्यश्च यश्च जानाति सेवितुम् ॥

महाभारतम् - 5 - 35 - 74

Three catagories of people can make gold out of this wealthy earth; the valerous, the learned and the one who has mastered the art of service.

★ ★

यस्मिन् रुष्टे भयं नास्ति तुष्टे नैव धनागमः ।
निग्रहानुग्रहौ न स्तः स रुष्टः किं करिष्यति ॥

सु.र.भां - पु. 157 - 176

He whose anger is not feared by anyone, he whose contentment does not fetch any money, he who is incapable of malediction or benediction, what can such a man do with his anger?

★ ★

गुरुं प्रयोजनोद्देशादर्चयन्ति न भक्तितः ।
दुग्धदात्रीति गौर्गेहे पोष्यते न तु धर्मतः ॥

दृष्टान्तकलिकाशतकम् - 93

Elders are looked after with the expectation of some benefits; a cow is looked after only because it yields milk. There is neither devotion nor charity in these acts.

★ ★

गच्छन् शरीरविच्छेदावपि भस्मावशेषताम् ।
कर्पूरः सौरभेणेव जन्तुः ख्यात्यानुमीयते ।

राजतरङ्गिणी - 7 - 14 - 35

Even when a man leaves his body and burns away leaving only his ashes behind (like camphor burns leaving behind a pleasant smell), he is known by his good deeds. His greatness is measured by his fame.

★ ★

इक्षोरग्रात्क्रमशः पर्वणि पर्वणि यथा विशेषरसः ।
तद्वत्सज्जनमैत्री विपरीतानां च विपरीता ॥

नीतिद्विषष्टिका - 16

The charm of friendship with the noble, like the juice of sugarcane, becomes intense as you descend along the stem; reverse is the case with the ignoble.

★ ★

गुणानामन्तरं प्रायः तज्ज्ञो जानाति नेतरः ।
मालतीमल्लिकामोदं घ्राणं वेत्ति न लोचनम् ॥

दृष्टान्तकलिकाशतकम् - 22

Only the people with discrimination can identify the difference between bad and good qualities. The frgrance of flowers can be prceived by the nose, not by the eye.

★ ★

परपरितापनकुतुकी गणयति नात्मीयमपि तापम् ।
परहतिहेतोः पिशुनः संदंश इव स्वपीडनं सहते ॥

हरिहरसुभाषितम् - 3 - 18

One who is determined to hurt others does not mind his own pains in the process: The clip while gripping an object does not realise that it is pressed hard itself.

★ ★

संपत्तौ कर्कशं चित्तं खलस्यापदि कोमलम् ।
शीतलं कठिनं चायस्तप्तं मृदु भवत्ययः ॥

दृष्टान्तकलिकाशतकम् - 79

The mind of the evil hardens in prosperity and softens in adversity like the iron, hard in cold and soft in heat.

★ ★

अवज्ञोपेक्षिते प्रेम्णि सन्धानं दुष्करं पुनः ।
जतुलेशेन संश्लेषः कथं नु स्फुटिते मणौ ॥

रामायणमञ्जरी - 4 - 107

If love is ignored it is difficult to restore it, just as a pearl broken, cannot be repaired.

★ ★

उपचारः कर्तव्यो यावदनुत्पन्नसौहृदः पुरुषः ।
उत्पन्नसौहृदानामुपचारः कैतवं भवति ॥

भोजप्रबन्धः - 118

Nicety may be necessary till friendship is forged; after that, nicety is but artificiality.

★ ★

दोषभीतेरनारम्भः कापूरुषस्य लक्षणम् ।
कैरजीर्णभिया भ्रातर्भोजनं परिहीयते ॥

हितोपदेशः - 2 - 50

It is cowardly not to start fearing failure. Who has given up eating for the fear of indigestion?

★ ★

अलब्धमीहेद्धर्मेण लब्धं यत्येन पालयेत् ।
पालितं वर्धयेन्नित्यं वृद्धं पात्रेषु निक्षिपेत् ॥

याज्ञवल्क्यस्मृतिः - 1 - 317

One should earn with righteous effort; what is so earned should be guarded conciously; what is so protected should always be multiplied, what is so multiplied should be distributed to the deserving.

★ ★

किं कुलं वृत्तहीनस्य करिष्यति दुरात्मनः ।
क्रिमयः किं न जायन्ते कुसुमेषु सुगन्धिषु ॥

चतुर्वर्गचिन्तामणिः - 342

Of what use is the lineage of a person without nobility of character? Don't insects breed even in fragrant flowers?

★ ★

नालोकः क्रियते सूर्ये भूः प्रतीपं न धार्यते ।
न हि प्रत्युपकाराणामपेक्षा सत्सु विद्यते ॥

सु.र.भां. पु 46 - 77

The sun cannot be illumined (as he is the source of illumination). The earth cannot be supported (as it is the primeval support). Likewsie, the noble strive for the good of others without expecting any return.

★ ★

पाण्डित्यं यन्मदान्धानां परोत्कर्षविनाशनम् ।
मात्सर्यपांसुपूरेण मातङ्गस्नानमेव तत् ॥

चतुर्वर्गसङ्ग्रहः - 1 - 6

The learning of the vainglorious out to stall the progress of others is like the elephant just out of the waterpond, pouring earth on itself.

★ ★

संयतं कोमलं चित्तं साधोरापदि कर्कशम् ।
सुकुमारं मधौ पत्रं तरोस्स्यात्कर्कशं शुचौ ॥

दृष्टान्तकलिकाशतकम् - 37

The mind of the noble softens in prosperity and hardens in advertsity like the leaf of a plant tender in spring and hard in winter.

★ ★

उपकाराच्च लोकानां निमित्तान्मृगपक्षिणाम् ।
भयाल्लोभाच्च मूर्खाणां मैत्री स्याद्दर्शनात्सताम् ॥

पञ्चतन्त्रम् - 37

Friendship generates itself by mutual help among the commonpeople; by occasions in animals and birds, through fear and avarice in the case of the stupid and by mere mutual sight among the good.

★ ★

ते धन्यास्ते विवेकज्ञास्ते सभ्या इह भूतले ।
आगच्छन्ति गृहे येषां कार्यार्थं सुहृदो जनाः ॥

पञ्चतन्त्रम् - 1 - 110

He whose home is visited by the noble, seeking help is indeed gentle, fortunate and blessed.

★ ★

विहाय पौरुषं यो हि दैवमेवावलम्बते ।
प्रासादसिंहवत्तस्य मूर्ध्नि तिष्ठन्ति वायसाः ॥

यशस्तिलकचम्पूः - 3 - 50

Depending on Fate without making any effort generates nothing. He would be like the dummy lion of the palace on which the crow perches.

★ ★

निर्धनश्चापि कामार्थी दरिद्रः कलहप्रियः ।
मन्दशास्त्रो विवादार्थी त्रिविधं मूर्खलक्षणम् ॥

सुभाषितमञ्जरी - पु 166 - 175

Desiring luxury without money, indulging in quarrels though indecent, engaging in argument with little knowledge - these are the three ways of the stupid.

★ ★

परपरिवादः परिषदि न कथञ्चित्पण्डितेन वक्तव्यः ।
सत्यमपि तन्न वाच्यं यदुक्तमसुखावहं भवति ॥

नीतिद्विषष्टिका - 4

However scholarly a person, he should not speak slightly of others in an assembly. Though some times ture, if it causes distress, it should not be spoken.

★ ★

समरभरः सुभटानां फलानि कर्णेजपैस्तु भोग्यानि ।
करिदशना इव नृपतेर्बाह्याः क्लेशाय खादनेऽन्तस्थाः ॥

यशस्तिलकचम्पूः 3 - 274

The brunt of the battle is borne by the fighters outside but the fruits are enjoyed by the crafty insiders who are close to the king. The tusks of the elephant struggle to earn the food which is chewed and enjoyed by the teeth inside.

★ ★

उभयोर्नास्ति भोगेच्छा परार्थं धनसञ्चयः ।
कृपणोदारयोः पश्य तथाऽपि महदन्तरम् ॥

सुभाषितसुधानिधिः पु 160 - 4

Neither the generous nor the stingy has the desire to enjoy his wealth. It is only meant for the enjoyment of others. Yet, look at the great difference between the two!

★ ★

विनयो रत्नमकुटं सच्छास्त्रं मणिकुण्डले ।
त्यागश्च कङ्कणं येषां किं तेषां जडमण्डनैः ॥

भारतमञ्जरी - 4 - 356

Why other artificial ornaments for one who has modesty as the crown of precious stones, learning as the earstuds and charity as the armlet?

★ ★

यत्प्रातः संस्कृतं भोज्यं सायं तच्च विनश्यति ।
तदन्नरससंपुष्टे काये का नाम नित्यता ॥

गरुडपुराणम् - 11 - 11

The food that is cooked in the morning gets rot by the evening. How can the human body which is fed on this be fresh and eternal?

★ ★

ज्यौतिषं व्यवहारं च प्रायश्चित्तं चिकित्सितम् ।
अजानन् यो नरो ब्रूयात्साहसं किमतः परम् ॥

बृहत्पराशरस्मृतिः 8 - 83

There is no greater crime than indiscriminate dispendsation of astrology, legal affairs, atonment and medicine.

★ ★

परनिन्दासु पाण्डित्यं स्वेषु कार्येष्वनुद्यमः ।
प्रद्वेषश्च गुणज्ञेषु पन्थानो ह्यापदां त्रयः ॥

सुभाषितसुधानिधिः पु - 180 - 13

Expertise in insinuation, lack of effort in self improvement, hatred of meritoriuous people, these three are unfailing roads to disaster.

★ ★

पादाहतं यदुत्थाय मूर्धानमधिरोहति ।
स्वस्थादेवापमानेऽपि देहिनस्तद्वरं रजः ॥

शिशुपालवधम् 2 - 46

Even dust is better than one who doesn't react when shamed; dust, when trampled, rises to settle on the head of the trampler.

★ ★

उपार्जितानामर्थानां त्याग एव हि रक्षणम् ।
'तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥

हितोपदेशः - 1 - 54

Proper dispensation is the only justification for earning; water outlets are the only ways of protection to the overflowing tanks.

★ ★

यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।
तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥

याज्ञवल्क्यस्मृतिः - 1 - 343

The existing value system, dispensation and social order should be maintained at all cost by the conquerer.

★ ★

श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

पञ्चतन्त्रम् = 3 - 102

Listen to and practice Dharma, the essence of which is not to inflict on others what hurts oneself.

★ ★

येषां बाहुबलं नास्ति येषां नास्ति मनोबलम् ।
तेषां चन्द्रबलं वापि किं कुर्यादम्बरस्थितम् ॥

यशस्तिलकचम्पूः - 3 - 54

How can the power of the moon and the star help one who has neither the physical nor mental power?

★ ★

जिह्वा दग्धा परान्नेन हस्तौ दग्धौ प्रतिग्रहात् ।
परस्त्रीभिर्मनो दग्धं कथं सिद्धिः कलौ युगे ॥

सुभाषितमञ्जरी - पु 412 - 175

The tongue has been tainted by unearned food; the hand has been tainted by indiscriminate acceptance; the mind has been tainted by thoughts of other women. How can one expect peace and tranquility in Kali Yuga?

★ ★

प्रायः सरलचित्तानां जायते विपदागमः ।
ऋजुर्याति यथा छेदं न वक्रः पादपस्तथा ॥

यशस्तिलकचम्पूः 4 - 144

It looks as if only the honest and straight forward people are ordained to suffer; like and upright trees are cut; not the crooked ones.

★ ★

यथास्त्ररहिते पुंसि वृथा शौर्यपरिग्रहः ।
तथोपन्यासहीनस्य वृथा शास्त्रपरिग्रहः ॥

यशस्तिलकचम्पूः - 3 - 276

Valour without weapons is useless like the learning without expression.

★ ★

पश्य कर्मवशात्प्राप्तं भोज्यकालेऽपि भोजनम् ।
हस्तोद्यमं विना वक्त्रे प्रविशेन्न कथञ्चन ॥

सुभाषितमञ्जरी - पु 499 - 540

Without human effort no achievement is possible; food may be available but the hand should take it to the mouth.

★ ★

तावत्प्रीतिर्भवेल्लोके यावद्दानं प्रदीयते ।
वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम् ॥

पञ्चतन्त्रम् - 2 - 53

Only charity begets love like the calf turning away when there is no milk in the udder.

★ ★

निदानज्ञस्य भिषजो रुग्णहिंसां प्रयुञ्जतः ।
न किञ्चिदपि नैर्घृण्यं घृणैवात्र प्रयोजिका ॥

सुभाषितमञ्जरी - पु 247 - 101

It may not be construed that a surgeon is cruel, it is infact his compassion that makes him so.

★ ★

एकेनापि सुपुत्रेण सिंही स्वपिति निर्भयम् ।
सहैव दशभिः पुत्रैर्भारं वहति गर्दभी ॥

सुभाषितमञ्जरी - पु 392 - 95

With a single male cub the lioness rests happily; the donkey on the other hand, bears the burden though with ten calves.

★ ★

परोपकारशून्यस्य धिङ्मनुष्यस्य जीवितम् ।
जीवन्तु पशवो येषां चर्माप्युपकरिष्यति ।

सुभाषितमञ्जरी - पु 436 - 274

Owe be to the man unchartitable; even animals are better, for, they serve even after death.

★ ★

यथाश्वा रथहीनास्तु रथो वाश्वैर्यथा विना ।
एवं तपोऽप्यविद्यस्य विद्या वाप्यतपस्विनः ॥

अत्रिस्मृतिः 2 - 14

The chariot and the horse cannot be without each other; like learning and dedication.

★ ★

यद्युच्चैरपि न परानुपकुरुषे तन्मृषैव ते जन्म ।
यदि नैष जनितवर्षः को नाम पयोधरोत्कर्षः ॥

हरिहरसुभाषितम् - 3 - 39

One who has attained power but remains unhelpful is like the cloud which soars high, yielding no rain.

★ ★

सुखदुःखे समे स्यातां जन्तूनां कर्महेतुके ।
मूर्ध्नि स्थितानां केशानां भवेतां स्नेहलुञ्च्छने ॥

दृष्टान्तकलिकाशतकम् - 47

The occurance of happiness and sorrow is but natural and inevitable. The hair that is nourished by oil is also tensured from time to time.

★ ★

देशः कालः पात्रं वितरति वित्तस्य कमपि महिमानम् ।
अब्धितले शुक्तिपुटे स्नातं घनतोयमेति मणिभावम् ॥

सुभाषितसुधानिधिः पु 28 - 11

Judicious offering to a deserving person at an appropriate place and time yields meaningful results like a drop of water that falls into an oystershell at an appropriate moment to turn into pearl.

★ ★

उच्चैरुच्चरितव्यं यत्किञ्चिदजानतापि पुरुषेण ।
मूढा बहुमन्यन्ते विदुषामपि संशयो भवति ॥

सुभाषितसुधानिधिः - पु 33 - 7

When the ignoramus proclaims from the housetop, the ignorant people will give an ovation to the point of creating confusion even among the learned.

★ ★

मरणं प्रकृतिः शरिणां विकृतिर्जीवितमुच्यते बुधैः ।
क्षणमप्यवतिष्ठते श्वसन् यदि जन्तुर्ननु लाभवानसौ ॥

रघुवंशम् 8 - 87

Death is but natural; life itself is accident and so, one is fortunate to live even for a short time.

★ ★

व्यसनानन्तरं सौख्यं स्वल्पमप्यधिकं भवेत् ।
काषायरसमास्वाद्य स्वाद्वतीवाम्बु विद्यते ॥

दृष्टान्तकलिकाशतकम् - 21

After long suffering, even a little happiness is like a great bliss; having tasted bitterness, doesn't even water taste sweet?

★ ★

अभक्ष्यपरिहारश्च संसर्गश्चाप्यनिन्दितैः ।
आचारेषु व्यवस्थानं शौचमित्यभिधीयते ॥

अत्रिस्मृतिः - 1 - 35

Purity calls for rejection of forbidden food, cultivation of freindship with the good and involvement in righteous action.

★ ★

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम् ।
अब्रुवन् विब्रुवन् वापि नरो भवति किल्बिषी ॥

मनुस्मृतिः 8 - 13

One need not attend the Meet, but having attended it, he should speak the righteous. He should neither keep quiet nor distort Truth.

★ ★

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

मनुस्मृतिः - 2 - 10

Don't advise when not solicited. Don't advise if the intentions are bad. The wise feign ignorance in such situations.

★ ★

अवगच्छति मूढचेतनः प्रियनाशं हृदि शल्यमर्पितम् ।
स्थिरधीस्तु तदेव मन्यते कुशलद्वारतया समुद्धृतम् ॥

रघुवंशम् 8 - 88

The unwise may feel total loss by the demise of a near and dear; The wise, on the other hand would consider it liberation.

★ ★

समाश्रयबलादेव गरुडं यान्तमध्वनि ।
पिनाकपाणिपाणिस्थः कुशलं पृष्टवानहिः ॥

सुभाषितसुधानिधिः पु 176-3

Garuda, the holy eagle, and the serpent are bitter enemies by birth and always the serpent is the loser. The serpent, in the arm of lord Siva as bracelet has enough impunity to ask of the welfare of the holy eagle! Likewise, the mean in high places lookdown upon the great.

★ ★

पत्नीपुत्रपदागारधनधान्यादिसम्पदः ।
येषां नैषां च वैराग्यमहो नास्तीति विस्मयः ॥

सूक्तिमाला - 151

It is amazing that even those who have not ties of family and wealth do not develop the aptitude of renunciation.

★ ★

हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोऽधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥

मनुस्मृतिः 4 - 141

One should not make fun of the handicapped, the distorted, the ignorant, the illiterate, the aged, the ugly, the impoverished and the low born.

★ ★

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥

मनुस्मृतिः 4 - 159

Happiness and sorrow can be measured thus: self dependence is happiness.

★ ★

न हि पापानि कर्माणि शुद्धयन्त्यनशनादिभिः ।
सीदन्त्यनशनादेव मांसशोणितलेपनः ॥

महाभारतम् 3 - 200 - 102

Sin cannot be washed away by fasting. It only dries up inner flesh and blood.

★ ★

शौर्यमदो भुजदर्शी रूपमदो दर्पणादिदर्शी च ।
काममदः स्त्रीदर्शी विभवमदश्चैव जात्यन्धः 11

कलाविलासः - 6 - 6

The egotism of valour flexes the muscle; the egotism of handsomeness makes one look into the mirror always; the egotism of lust makes one go after the women; but worse than all, the egotism of wealth makes one born-blind.

★ ★

त्यागः शौर्यं तपः शक्तिः सत्यं धर्मो दमः शमः ।
शीलं शौचमिति प्रोक्ता यशसो दश योनयः ॥

रामचरितम् - 24 - 102

Charity, bravery, meditation, power, truth, dharma, control of senses, control of actions, good charactor, cleanliness lead one to success and good fame.

★ ★

कदलीकन्दवद्धर्मो न रोहति बहिर्गतः ।
छादितस्तु फलं चारु सूते पनसमूलवत् ॥

सभारञ्जनशतकम् - 83

Dharma does not show off externally like the stem of a plantain tree; rather, like the root of a jockfruit tree, it lies dormant and puts forth its fruit.

★ ★

दर्शने स्पर्शने वापि श्रवणे भाषणेऽपि वा ।
यत्र द्रवत्यन्तरङ्गः स स्नेह इति कथ्यते ॥

प्रसङ्गाभरणम् - पु 27

When even a touch, sight and spokenword comes out of the melting heart, it reveals true affection.

★ ★

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च खादकाश्चेति घातकाः ॥

मनुस्मृतिः 5 - 51

He who approves slaughter, he who slaughters, he who cuts it into pieces, he who sells it, he who buys it, he who cooks it, he who serves it and he who eats it - these share the sin of cruelty.

★ ★

न शौर्यं शौर्यमित्येव स्तूयते बुद्धिशालिभिः ।
किन्तु नीत्या समाश्लिष्टं वाग्मित्वमिव मेधया ॥

सभारञ्जनशतकम् - 50

The wise do not praise bravery for mere bravery, but they do when it is combined with morality; just as eloquence is praised when it is combined with wisdom.

★ ★

उरगग्रस्ताग्रतनुर्भेकोऽश्नातीह मक्षिकाः शतशः ।
एवं गतायुरपि सन् विषयान् समुपार्जयत्यन्धः ॥

प्रबोधसुधाकरः - 64

The frog that is caught in the mouth of a serpent, itself keeps swallowing the small insects that approach its mouth. Similarly, the man who is blinded by ignorance, though caught in the jaws of death, keeps going after sensual pleasures.

★ ★

अव्यवस्थितवृत्तानामभिन्नश्रुतिचक्षुषाम् ।
अधर्मार्जितभोगानामाशीरप्यहितोचिता ॥

सुभाषितनीवी - 4 - 8

Those who are unruly in conduct, those who are scandal-mongers, those who have enjoyed themselves at the cost of Dharma, even the blessing of such people is a curse.

★ ★

गुणशतशालिनि पिशुनः केवलदोषं विभालयति ।
कोलः कमलतडाके कर्दममात्रं गवेषयति ॥

कवितामृतकूपम् - 18

The mean will look only for defects even in the profusion of good qualities. The pig searches only for bog even in a lotus lake.

★ ★

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥

सुभाषितमञ्जरी - पु 310 - 71

The wise one looks at the achievement, not at intentions, thoughts or objectives.

★ ★

शैशवं वार्धकं ज्ञेयं तिर्यक्त्वं मृतिरेव च ।
तारुण्यमेव जीवस्य जीवितं तद्विवेकि चेत् ॥

सूक्तिमाला - 801

Childhood, like old age, leans on others' help. Only youth is the essence of life-that too when it is not seperated from discrimination.

★ ★

असाध्यसाधनं प्राय: फले संशयकारकम् ।
नामा हंसगति: स्वीयां विस्मृता करटेन वै ॥

नित्यनीति: - 360

The effort at attaining the impossible results in being dubious. The crow's effort to walk like a swan ends up in not being able to do so but also in forgetting its own walk-style.

★ ★

स्वरो ह्रस्वो मतिश्छन्ना गात्रकम्पो महद्भयम् ।
मरणे यानि चिन्हानि तानि सर्वाणि याचने ॥

कवितामृतकूपम् - 45

Faint voice, failing mind, trembling body, extreme fear are characteristics of death, also of begging.

★ ★

अनारम्भो मनुष्याणां प्रथमं बुद्धिलक्षणम् ।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

नराभरणम् - 153

Not suddenly undertaking any responsibility is a characteristic of the human mind. Seeing that what is undertaken is completed successfully is another.

★ ★

मरणान्तानि वैराणि प्रसवान्तं च यौवनम् ।
कुपितं प्रणयान्तं च याचितान्तं च गौरवम् ॥

नराभरणम् - 220

Enemity ends in death, youth in giving birth, anger in love and self-esteem in supplication.

★ ★

अस्तीत्येव कृषिं कुर्यादस्ति नास्तीति वाणिजम् ।
नास्तीत्येव ऋणं दद्यान्नाहमस्मीति साहसम् ।

नराभरणम् - 280

One should till the soil with some expectations, should trade being ready for profit or loss, should lend money without expecting it back and should adventure being sure of death.

★ ★

दातृत्वं प्रियवक्तृत्वं धीरत्वमुचितज्ञता ।
अभ्यासेन न लभ्यन्ते चत्वारस्सहजा गुणाः ॥

सुभाषितसुधानन्दलहरी - 79

Charitable disposition, soft-spokenness, intelligence and propriety-these cannot be learnt; they are but natural gifts.

★ ★

लौकिकानां हि साधूनामर्थं वागनुवर्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥

उत्तररामचरितम् - 1 - 10

While the words of the good and worldly people follow meaning, meaning comes rushing to fulfil the words of the rishis and the sages.

★ ★

असतां सहजो भावश्च्छन्नः केनापि हेतुना ।
संस्कार इव बीजानां फलेन सह जायते ॥

आश्चर्यचूडामणिः - 3 - 4

Like the seed in the fruit, the inborn tendencies of the low are hidden for some strange season.

★ ★

यस्य नैसर्गिकी शोभा तन्न संस्कारमर्हति ।
कः कलां शशिनं मार्ष्टि कौस्तुभः केन रज्यते ॥

आश्चर्यचूडामणिः - 3 - 24

That which shines from natural splendour does not require polishing. Whoever has washed the moon clean? Who has ever polished the Kaustubha diamond?

★ ★

मर्मान्तः परिहासो यावत्क्रियमात्तभद्रकृत्वं च ।
स्मरणं च दुष्कृतानां त्रीणि कुमित्रस्य चिह्नानि ॥

नीतिद्विषष्टिका - 41

Being witty as to cause pain, good behaviour only as long as it is profitable, remembering only bad incidents, these are characteristics of false friendship.

★ ★

विद्वान् ऋजुरभिगम्यो विदुषि शठे चाप्रमादिना भाव्यम् ।
मूर्खऋजवोऽनुकम्प्याः मूर्खशठाः सर्वदा वर्ज्याः ॥

नीतिद्विषष्टिका - 54

Unassuming scholar should be cultivated; one should be watchful if he is ill-tempered. One should be compassionate to a straight-forward idiot. Ill-tempered idiots should be discarded.

★ ★

प्रणमत्युन्नतिहेतोर्जीवनहेतोर्विमुञ्चति प्राणान् ।
दुःखीयति सुखहेतोः को मूढः सेवकादपरः ॥

नीतिद्विषष्टिकानुबन्धः - 18

In order to rise high, one bends too low. In order to live well, he suffers. In order to be happy he is always miserable, who but the most servile be as thoughtless?

★ ★

एकं चक्षुर्विवेको हि द्वितीयं सत्समागमः ।
तौ न स्तौ यस्य स क्षिप्रं मोहकूपे पतेद्ध्रुवम् ॥

चाणक्यनीतिः - 2 - 90

Discrimination is one eye. Good company is the other. He who doesnot have these, swiftly sinks into the well of delusion.

★ ★

लुब्धमर्थेन गृह्णीयात् स्तब्धमञ्जलिकर्मणा ।
मूर्खं छन्दोनुवृत्तेन याथार्थ्येन च पण्डितम् ॥

चाणक्यनीतिः - 3 - 159

The stingy could be won over by money; the stiff with humility, the stubborn with implicit following. And the learned by straightforwardness.

★ ★

तनुरुपकारः साधुषु विकसति परमप्सु तैलबिन्दुरिव ।
नीचेष्वसौ महानपि संकुचति यथा घृतं तुहिने ॥

चाणक्यनीतिः - 3 - 38

Even insignificant help rendered to a good person expands like a drop of oil in water. But the great assistance rendered to the mean-minded congeals and disappears as ghee poured into snow.

★ ★

अहो सुसदृशी वृत्तिर्मर्दलस्य खलस्य च ।
यावन्मुखगतं पिण्डं तावन्मधुरभाषणम् ॥

सुभाषितमञ्जरी - 305 - 7

What a similarity there is between the mridangam the percussion and the hypocritical people: Just as the percussion instrument sounds well as long as it is smeared by paste, the lowly speak pleasantly only as long as they are pampered.

★ ★

उपकारिषु यस्साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यस्साधुः स साधुः सद्भिरुच्यते ॥

नीतिशास्त्रम् - 214

There is nothing special in being nice to the helpful; the wise say that only he who is nice even to the harmful is noble.

★ ★

सहसा विहिते कार्ये पृच्छया किं विवेकिनाम् ।
विवाहे विहिते लग्नपृच्छया किं प्रयोजनम् ॥

आभाणशतकम् - 89

After a rash deed is done in haste, what is the point of consulting a wise man for advice? After the wedding is over, what is the use of enquiring after the auspiciousness of the moment?

★ ★

स्पृहा हि तावती कार्ये सत्ता भाग्यस्य यावती ।
पादप्रसारणं कार्यं यावत्प्रच्छदनांशुकम् ॥

आभाणशतकम् - 102

One should match the desires to resources; one should strech the foot to the length of the covering.

★ ★

वासवृक्षे समागम्य विगच्छन्ति यथाण्डजाः ।
नियतं विप्रयोगान्तस्तथा भूतसमागमः ॥

बुद्धचरितम् - 4 - 46

Just as migratory birds perch on a tree for the night and fly away in the morning, all meetings of living beings certainly end in parting.

★ ★

न द्विषन्तः क्षयं यान्ति यावज्जीवमपि घ्नतः ।
क्रोधमेकं तु यो हन्यात्तेन सर्वे द्विषो हताः ॥

अवदानशतकम् - 371

Enimity has no end at all; but if one kills his own anger, it destroys enimity.

★ ★

विद्वत्वं च नृपत्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

पञ्चतन्त्रम् - 2 - 58

Scholarship and mundane power can not be equated. While the king may be respected only in his own kingdom, the scholar is respected everywhere.

★ ★

नमन्ति फलिता वृक्षा नमन्ति सुजना बुधाः ।
शुष्ककाष्ठानि मूर्खाश्च च्छिद्यन्ते न नमन्ति वै ॥

नित्यनीतिः - 62

Fruit-bearing trees bend. Genuine scholars bow down in modesty. But the dried sticks and idiots don't bend, they break.

★ ★

माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः ।
धैर्यं लयसमत्वं च षडेते पाठका गुणाः ॥

पाणिनीयशिक्षा - 33

Melody, clarity in enunaiation, correct division of word and syllable, proper accent, confidence and thythm; these six are the merits of a reciter.

★ ★

घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुम् ।
पातयितुमेव शक्तिर्वायोर्वृक्षं न चोन्नमितुम् ॥

पञ्चतन्त्रम् - 1 - 315

The ignoble people know only to ruin the effort of others, never to help them. The wind has strength only to fell a tree not to raise it.

★ ★

छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते चन्द्रः ।
इति विमृशन्तः सन्तः सन्तप्यन्ते न दुःखेषु ॥

नीतिशतकम् - 79

Even a chopped off tree sprouts again. The waning moon will surely wax. So knowing, the wise do not lose heart in sorrow.

★ ★

उदये सविता ताम्रस्ताम्र एवास्तमेति च ।
सम्पद्विपदवस्थासु महतामेकरूपता ॥

नराभरणम् - 26

The sun is copper-like in colour both when he rises and when he sets. Likewise, great people remian the same in fortune and in misfortune.

★ ★

वदनं प्रसादसदनं सदयं हृदयं सुधामुचो वाचः ।
करणं परोपकरणं येषां केषां न ते वन्द्याः ॥

सु.र.भां - पु 47 - 103

If one's face is the home of composure, heart is filled with kindness, speech is honey sweet and senses and mind are geared to help others, he is universally respected.

★ ★

द्वाविमौ पुरुषौ लोके स्वर्गस्योपरि तिष्ठतः ।
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥

शार्ङ्गधरपद्धतिः - 1550

One in power who is forgiving and the one in poverty who is generous occupy a place better than the Heaven.

★ ★

सर्वे यत्र विनेतारस्सर्वे यत्राभिमानिनः ।
सर्वे महत्त्वमिच्छन्ति सर्वं तत्रावसीदति ॥

नित्यनीतिः - 233

Where all are leaders, where all are over-proud, where everybody hankers after greatness, there, everything is bound to decline.

★ ★

किं मरणं मूर्खत्वं किं चानर्घं यदवसरे दत्तम् ।
आमरणं किं शल्यं प्रच्छन्नं यत्कृतं पापम् ॥

प्रश्नोत्तररत्नमालिका - 4

What is death? Stupidity. What is invaluable? That which is given at a needed moment! What is it that causes pain till death? Concealed sin!

★ ★

सिहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु ।
प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः ॥

नीतिशतकम् - 75

A lion cub does not hesitate to spring on the forehead of an elephant in rut. That is the way of the valorous. Their valour does not depend upon their age.

★ ★

धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता ।
प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ॥

महाभारतम् - 3 - 95 - 6

One should rather desist from earning for it own sake, than earn only to give charity; likewise, one should shun filth instead of going into it just to wash oneself later.

★ ★

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।
यं तु रक्षितुमिच्छन्ति सद्बुध्या योजयन्ति तम् ॥

चाणक्यराजनीतिः - 6 - 37

Gods do not protect with a staff as a cowherd does. They give wisdom to one whom they want to protect.

★ ★

हस्त इव भूतिमलिनो यथा यथा लङ्घयति खलः सुजनम् ।
दर्पणमिव तं कुरुते तथा तथा निर्मलच्छायम् ॥

वासवदत्ता - 9

In whatever manner the evil people trouble the good, like an ash-smeared hand rubbing againt the mirror, the good people shine with increased splendour.

★ ★

यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।
येन तुष्यति चात्मास्य तत्सात्त्विकमुदाहृतम् ॥

मनुस्मृतिः - 12 - 37

That which everybody likes to know, by doing which no one is ashamed, and by which the mind is contented and happy, that only is good. That is the true character of purity.

★ ★

सा विद्या या मदं हन्ति सा श्रीर्याऽर्थिषु वर्षति ।
धर्मानुसरणी या च सा बुद्धिरभिधीयते ॥

दर्पदलनम् - 3 - 3

That which destroys vanity is Vidya-true knowledge. That which satisfies the needy is true wealth. That which is true to Dharma is wisdom.

★ ★

स्वाच्छन्द्यफलं बाल्यं तारुण्यं रुचिरसौख्यभोगफलम् ।
स्थविरत्वमुपशमफलं परहितसम्पादनं च जन्मफलम् ॥

कुट्टिनीमतम् - 724

In childhood one is unrestrained. In youth, one indulges in pleasures. In old age one should become tranquil, but the purpose of ones entire life is to do good to others.

★ ★

द्वेष्योऽपि सम्मतः शिष्टस्तस्यार्तस्य यथौषधम् ।
त्याज्यो दुष्टः प्रियोऽप्यासीदङ्गुलीवोरगक्षता ॥

रघुवंशम् - 1 - 28

Even the displeasure of a good man is beneficial like medicine; not the friendship of an evil person. His association should be cut off like a finger bitten by a snake.

★ ★

द्वाविमौ पुरुषौ लोके सुखिनौ न कदाचन ।
यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥

शार्ङ्गधरपद्धतिः - 1548

He who hankers after pleasures without money and he who is angry without power-will never be happy.

★ ★

कश्चित्तरति काष्ठेन सुगम्भीरां महानदीम् ।
स तारयति तत्काष्ठं स च काष्ठेन तार्यते ॥

महाभारतम् - 12 - 138 - 62

With the help of a log of wood a man can cross the river. While doing so, he carries the log, just as he is carried across by it.

★ ★

सेवितव्यो महानेव सच्छायफलसालवत् ।
यदि दैवात्फलं नास्ति छाया केन निवार्यते ॥

हितोपदेशः - 3 - 10

Only the great and the noble should be cultivated as taking shelter under a large tree of leaves and fruites. By chance even if there is no fruit, none can prevent atleast the comforting shade.

★ ★

अन्तर्वसति मार्जारी शुनी तु नृपवेश्मनि ।
बहिर्बद्धोऽपि मातङ्गस्ततः किं लघुतां गतः ॥

सु.र.भां - पु 231 - 59

Cats and dogs are made to dwell within the palace. But the elephant is chained outside, without demeaning it.

★ ★

कोऽन्धो येऽकार्यरतः को बधिरो यः श्रृणोति न हितानि ।
को मूको यः काले हितानि वक्तुं न जानाति ॥

नीतिद्विषष्टिका (परिशिष्टम्) - 33

Who is blind? One who does the evil. Who is deaf? one who does not listen to the good. Who is dumb? one who does not speak good at the right moment.

★ ★

असतां धर्मबुद्धिश्चेत् सतां सन्तापकारणम् ।
व्याघ्रस्य चोपवासेन पारणं पशुमारणम् ॥

नराभरणम् - 46

The evil person, even when gets a good thought it may bring only misery to the pious; just as undertaking a holy fast, only to become more and more hungry for the cow.

★ ★

कुलं वित्तं श्रुतं रूपं शौर्यं दानं तपस्तथा ।
प्राधान्येन मनुष्याणां सप्तैते मदहेतवः ॥

दर्पदलनम् - 1 - 6

Geneology, wealth, learning, good appearance, courage, altruism, penance - these seven are mainly the cause for pride among men.

★ ★

अवृत्तिकं त्यजेद्देशं वृत्तिं सोपद्रवां त्यजेत् ।
त्यजेन्मायाविनं मित्रं धनं प्राणहरं त्यजेत् ॥

सु.र.भां. पु. 153 - 29

One should leave the place if he can not find employment; one should give up the employment which is fraught with difficulties. One should give up a deceitful friend. One should give up wealth that endangers life.

★ ★

उपकर्तुं प्रियं वक्तुं कर्तुं स्नेहमकृत्रिमम् ।
सज्जनानां स्वभावोऽयं केनेन्दुः शिशिरीकृतः ॥

नलचम्पूः - 3 - 14

Helpfulness, pleasant speech, cultivation of genuine friendship these are the primeval nature of the cultured. The moon is cool because of its own innate qualities.

★ ★

पुस्तकेषु च या विद्या परहस्तेषु यद्धनम् ।
संग्रामे तु पुरे सैन्यं तिस्रः पुंसां विडम्बनाः ॥

नराभरणम् - 219

The learning that is confined only to books, the wealth that is in other's hands, the army stationed in the city during war, these are unproductive.

★ ★

सत्यानुसारिणी लक्ष्मीः कीर्तिस्त्यागानुसारिणी ।
अभ्याससारिणी विद्या बुद्धिः कर्मानुसारिणी ॥

सु.र.भां. पु. 157 - 188

Wealth is the follower of Truth; fame is the follower of sacrifice; knowledge is the follower of persuit and wisdom is the follower of Karma.

★ ★

आरोग्यं दृढगात्रत्वमानृण्यमघमोचनम् ।
अपारवश्यं नैश्चिन्त्यमास्तिक्यं स्वर्ग एव सः ॥

नित्यनीतीः - 157

Good health, sound body, freedom from debt, sinlessness, independence, lack of worry and unassailable belief in God-if these are present, it is Heaven itself.

★ ★

शीलभारवती चर्या पुष्पभारवती लता ।
अर्थभारवती वाणी भजते कामपि श्रियम् ॥

रसगङ्गाधरः - 191

Good behaviour and sound character, like the creeper bedecked with flowers, and speech of sound sense, always bring wealth.

★ ★

कोऽतिभारस्समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सुविद्यानां कः परः प्रियवादिनाम् ॥

हितोपदेशः - 2 - 12

There is nothing unsurmountable for the capable. There is no distance for the hard-working. No country is foreign for the learned. There is no stranger for the soft-spoken.

★ ★

दूरादतिथयो यस्य गृहमायान्ति निर्वृताः ।
गृहस्थः स तु विज्ञेयः शेषास्तु गृहरक्षिणः ॥

सुभाषितसुधानिधिः - पु 31 - 2

He is the true householder whose home is visited by relatives and guests from a far. The rest are but house guards.

★ ★

मनसा चिन्तितं कर्म वचसा न प्रकाशयेत् ।
अन्यलक्षितकार्यस्य यतः सिद्धिर्न जायते ॥

नित्यनीतिः - 208

A contemplated action should not be publicised as it may not be possible to carry it through.

★ ★

एकस्य कर्म संवीक्ष्य करोत्यन्योऽपि गर्हितम् ।
गतानुगतिको लोको न लोकः पारमार्थिकः ॥

नित्यनीतिः - 215

The evil that one does is repeated by others. In the world, imitation is the fashion. Discriminatory good actions which are self-inspired are not in vogue.

★ ★

स धर्मो यो निरुपधः सोऽर्थो यो न विरुध्यते ।
स कामः सङ्गहीनो यः स मोक्षो योऽपुनर्भवः ॥

सुभाषितावली - 2643

Non-crookedness is the primeival quality of *Dharma*, non-ambiquity, that of *Artha*, non-attachment, that of *Kama* and non-rebirth, that of *Moksha*.

★ ★

तेजस्विनि क्षमोपेते नातिकार्कश्यमाचरेत् ।
अतिनिर्मथनाद्वह्निश्चन्दनादपि जायते ॥

सुभाषितावली - 2655

One should never be rude to a person who is brilliant and compassionate. By harsh striking even the sandlewood emits fire.

★ ★

यच्छक्यं ग्रसितुं ग्रासं ग्रस्तं च परिणामि यत् ।
हितं च परिणामे यत्तदाद्यं भूतिमिच्छता ॥

सुभाषितावली - 2740

One who is after prosperity should eat what he can chew, and chew what he can digest and digest only that which is good for him.

★ ★

प्रावृण्मेघस्य मालिन्ये को दोषो भूरिवर्षिणः ।
शारदाभ्रस्य शुभ्रत्वं वद कुत्रोपयुज्यते ॥

सुभाषितावली - 2796

What is wrong with the water bearing cloud which is black and what is good at all of the dry autumn and which is white?

★ ★

जडोऽयमिति नात्यन्तं हीनमप्युपघातयेत् ।
निर्दयं हतमप्यश्म वमति ज्योतिषः कणान् ॥

सुभाषितावली - 2798

One should not strike hard a person who is weak and dull. Even a static stone when struck, emits sparks.

★ ★

कण्टकस्य च भग्नस्य दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य मूलादुद्धरणं वरम् ॥

सुभाषितावली - 2805

A broken thorn in the foot, a loose tooth in the mouth and a crafty minister should be mercilessly uprooted.

★ ★

उच्चैःपदमधितिष्ठन् लोकस्तत्त्वेषु मुह्यति प्रायः ।
विषममपि पश्यति समं पर्वतशिखराग्रमारूढः ॥

सुभाषितावली - 2857

A person who suddenly occupies a high office loses discrimination like the one on the sumit seeing the landscape around as smoot and even.

★ ★

सुकलापरिपूर्णोऽहं भयं न मेऽस्तीति मोहनिद्रैषा ।
परिपूर्णस्यैवेन्दोर्भवति भयं सिंहिकासूनोः ।

सुभाषितावली - 2873

To be complacent, feeling that he is complete with many qualities is to live under illusion. It is the full moon which is struck by the eclipse.

* *

भङ्क्तुं शक्तो यादृग्भवति मृदुस्स्यान्न तादृशस्तीक्ष्णः ।
अति मृदु जलमपि निपतद्भिनत्ति शैलं क्षुरं न यत्नेन ॥

सुभाषितावली - 2875

Many a time it is the soft but not the harsh that can win the game. The falling soft water can cut through the mountain but not the hard sword.

* *

अप्रतिबुद्धे श्रोतरि वक्तृत्वमनर्थकं पुंसाम् ।
नेत्रविहीने कामिनि लावण्यविलासवत्स्त्रीणाम् ॥

सुभाषितावली - 2888

What is the use of eloquence over a dull mind? What is the use of her, casting charm before the blind?

* *

भावशुद्धिर्मनुष्याणां विज्ञेया सर्वकर्मसु ।
अन्यथा चुम्ब्यते कान्ता भावेन दुहितान्यथा ॥

सुभाषितावली - 2966

It is the intention that is important in action kissing the consort is so different from planting a kiss on the daughter.

★ ★

यथा छायातपौ नित्यं सुसंबद्धौ निरन्तरम् ।
तथा कर्म च कर्ता च सम्बद्धौ सर्वजन्तुषु ॥

सुभाषितावली - 3080

Just as light and shadow are inseperable aspects so are the man and his actions.

★ ★

न हि वर्षशतस्यान्तं नरः संभृत्य जायते ।
उपायेन हि जीवन्ति नरा वर्षशतायुषः ॥

सुभाषितावली - 3086

Who has assured a hundered years of life to the newborn? It is by tact and persistance that longivity is earned.

★ ★

वलिभिर्मुखमाक्रान्तं पलितैः पुञ्जितं शिरः ।
गात्राणि शिथिलायन्ते तृष्णैका तरुणायते ॥

सुभाषितावली - 3242

Face is wrinkled, head is grey, body withers away and still the desires are youthful.

★ ★

निजाशयवदाभाति पुंसां चित्ते पराशयः ।
प्रतिमा मुखचन्द्रस्य कृपाणे याति दीर्घताम् ॥

सूक्तिमाला - 548

The longing of others is reflected in the consciousness of an individual according to his own mind. The reflection of the face in sword is but lengthwise.

★ ★

रिक्तपाणिर्न पश्येत राजानं दैवतं गुरुम् ।
दैवज्ञं पुत्रकं मित्रं फलेन फलमादिशेत् ॥

सूक्तिमाला - 649

One should not go empty handed to see the king, God, preceptor, priest, son and friend. A gift could always beget a gift.

★ ★

एकः स्वादु न भुञ्जीत नैकः सुप्तेषु जागृयात् ।
एको न गच्छेदध्वानं नैकश्चार्थान्प्रचिन्तयेत् ॥

सूक्तिमाला - 620

That which is sweet should not be eaten by a single man alone. When everyone is sleeping, an individual alone should not be awake. A man should not walk alone. Similarly a singleman by himself should not make monetary decisions.

★ ★

रोहते सायकैर्विद्धं वनं परशुना हतम् ।
वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥

महाभारतम् - आनु - 104-33

The wound caused by the arrow heals, the axed forest tree sprouts again; but the wound in the mind inflicted by hurting words will never heal.

★ ★

नास्ति वेदात्परं शास्त्रं नास्ति मातृसमो गुरुः ।
न धर्मात्परमो लाभस्तपो नानशनात्परम् ॥

महाभारतम् - आनु - 104 - 65

No shastra is more valuable than the Vedas, no preceptor greater than the mother; no gain better than Dharma and no penance more effective than fasting.

★ ★

यस्य भार्या गृहे नास्ति साध्वी च प्रियवादिनी ।
अरण्यं तेन गन्तव्यं यथारण्यं तथा गृहम् ।

महाभारतम् - अनु - 144-17

If at home, there is no consort who speaks soft and is devoted, it is better for the man to go to forests, for, there is no difference between the home and the forest for him.

★ ★

अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम् ।
मृत्युमापद्यते मोहात्सत्येनापद्यतेऽमृतम् ॥

महाभारतम् - आनु - 175-22

Both ambrosia and poison are in our own body. Man embrases death by falling a victim to indulgence but attains immortality by steadfastly following truth.

★ ★

इत्थं कविकुटुंबस्य वचनानि चिनोति यः ।
अविद्धवचनस्यापि तस्य वश्या सरस्वती ॥

नित्यनीतिः - 354

Saraswathi, Goddess of learning, becomes his who selects and collects precious words of wisdom from the learned.

★ ★

सुभाषितमयद्रव्यसंग्रहं न करोति यः ।
स तु प्रस्तावयज्ञेषु दक्षिणां कां प्रयच्छति ॥

पञ्चतन्त्रम् - 2 - 174

One who has not acquired a collection of Subhashita-capsules of wisdom-what can he offer during conversation, commerce or discourse?

★ ★

BIBLIOGRAPHY

1. सुभाषितमञ्जरी : Ed. Dr. N. S. Anantharangachar, Kannada Sahitya Parishat, B'lore, 1994.
2. सुभाषितसुधानिधिः : Ed. Dr. K. Krishna Murthy, Karnataka Univ., Dharwad, 1968.
3. नित्यनीतिः : Ed. R. Ganesh, Maitri Publishers, B'lore, 1993.
4. समयोचितपद्यमालिका : Ed. Gangadhara Krishna Dravid, N.S.P., B'lore, 1955.
5. सुभाषितरत्नभण्डागारः : Ed. Narayana Ramacharya, N.S.P., B'lore, 1952.
6. पञ्चतन्त्रम् (विष्णुशर्मा) : Chowkhanba S. S., Varanasi, 1952.
7. पाणिनीयशिक्षा : Chowkhanba S. S., Varanasi, 1952.
8. नराभरणम् : Malaya Martha I, Thirupathi, 1966.
9. भर्तृहरिनीतिशतकम् : Nirnaya Press, Bombay, 1977.
10. हितोपदेशः (नारायणः) : Nirnaya Sagar, Bombay 1928.
11. शार्ङ्गधरपद्धतिः : Bombay Sanskrit Series, Bombay 1988.
12. प्रश्नोत्तररत्नमालिका : Vanivilas Press, Sri Rangam 1928.

13. नीतिद्विषष्टिका (सुन्दरपाण्ड्यः): Adyar Library, Madras, 1980.
14. श्रीमहाभारतम् (वेदव्यासः) : B.O.R.I. Poona, 1975.
15. श्रीरामायणम् (वाल्मीकिः) : G.O.S. Baroda, 1978.
16. वासवदत्ता (सुबन्धुः): Adyar Library Series, Madras, 1926.
17. कुट्टिनीमतम् (दामोदरगुप्तः): Vanivilas Press, Sri Rangam, 1906.
18. रघुवंशम् (कालिदासः): Kavya Mala Nirnaya Sagar, 1900.
19. मनुस्मृतिः Nirnaya Sagar, Bombay, 1917.
20. दर्पदलनम् (क्षेमेन्द्रः) Nirnaya Sagar, Bombay, 1940.
21. पराशरस्मृतिः Nirnaya Sagar, Bombay, 1941.
22. दर्पदलनम् (क्षेमेन्द्रः) : Sankrit Academy, Hyderabad, 1967.
23. देशोपदेशः (क्षेमेन्द्रः): Sankrit Academy, Hyderabad, 1967.
24. रामायणमञ्जरी (क्षेमेन्द्रः): Nirnaya Sagar, Bombay, 1903.
25. नलचम्पूः (श्रीविक्रमभट्टः) Nirnaya Sagar, Bombay, 1915.
26. पण्डितराजकाव्यसङ्ग्रहः (जगन्नाथः) : Sansksrit Academy, Hyderabad, 1955
27. कथासरित्सागरः (सोमदेवः): Mothilal Banarasidas, Delhi, 1976,
28. सभारञ्जनशतकम् (नीलकण्ठदीक्षितः): Vanivilas Press,

Sri Rangam, 1912.

29. वैराग्यशतकम् (नीलकण्ठदीक्षितः): Vanivilas Press, Sri Rangam, 1912.

30. दृष्टान्तकलिकाशतकम्: Kavyamala-14, N.S.Press, Bombay, 1920.

31. सुभाषितावली (वल्लभदेवः): Bombay Sankrit Series, 1901.

32. सूक्तिमुक्तावली (जल्हणः) : G.O.S. Baroda, 1938

33. योगवासिष्ठः : (Vol. I & II), Mothilal Banarasidas, Delhi, 1984.

34. भोजचरितम् : N.S. Press, Bombay, 1928.

35. कवितामृतकूपम् : Malayamarutha-I, Thirupathi, 1966.

36. प्रसङ्गभरणम् : Grantharatna Mala, Bombay, 1911.

37. राजतरङ्गिणी (कल्हणः) : Chankhamba S.S. Banaras, 1960.

38. चाणक्यनीतिशतकम् : Culcutta Oriental Series, Culcutta, 1909.

39. सूक्तिमाला: (Ed.) Dr. N. S. Anantharangacharya, B.V.B., B'lore-19.

40. सुभाषितसुधानन्दलहरी: Malaya Marutha-3, Delhi, 1973.

41. मृच्छकटिकम् (शूद्रकः): N.S. Press, Bombay, 1936,

42. धम्मपदम्: Mothilal Banarasidas, Delhi, 1987.

43. आर्यास्पतशती (गोवर्धनः): Kavyamala-1, Bombay, 1892.

44. कुवलयानन्दः (अप्पयदीक्षितः): N.S. Press, Bombay, 1942.

45. विद्धशालभञ्जिका (राजशेखरः): Culcutta Oriental Series, Culcutta, 1943.

46. यशस्तिलकचम्पूः (सोमदेवः): Kavyamala (Part I & II), Bombay 1912.

47. आभाणशतकम्: Agamodaya Samithi, Surat, 1927.

48. गरुडपुराणम्: N.S. Press, Bombay, 1928.

49. वृद्धचाणक्य: Bombay Sanskrit Series, Bombay, 1864.

50. नीतिकल्पतरुः (क्षेमेन्द्रः): Poona Oriental Series, Poona, 1956.

51. सौन्दरनन्दम् (अश्वघोषः): Punjab Univ. Oriental Publications-14.

52. अनन्तभारती (रा. अनन्तकृष्णशर्मा): Surabharthi, Bangalore, 1975.

53. हरिहरसुभाषितम् : Balamanorama Press, Madras, 1913.

54. भोजप्रबन्धः (बल्लाळसेनः) Chaukhamba S.S., Banaras, 1970.

55. चतुर्वर्गचिन्तामणिः (हेमाद्रिः): (in 12 vols.) Nag Publishers, Delhi, 1982.

56. चतुर्वर्गसङ्ग्रहः (क्षेमेन्द्रः): Sankrit Academy, Hyderabad 1961.

57. भारतमञ्जरीः (क्षेमेन्द्रः): Mothilal Banarasidas, Delhi, 1984.

58. बृहत्पराशरस्मृतिः : Anandasharma S.S., Poona, 1910.
59. शिशुपालवधम् (माघः) : N.S. Press, Bombay, 1927.
60. अत्रिस्मृतिः : Anandashrama, S.S. Poona, 1907.
61. कलाविलासः (क्षेमेन्द्रः): Sanskrit Academy, Hyderabad, 1961.
62. रामचरितम् (अभिनन्दः): G.O.S., Baroda, 1931.
63. प्रबोधसुधाकरः : Vanivilas Press, Srirangam, 1928.
64. सुभाषितनीवी (वेदान्तदेशिकः) Kavyamala, Bombay, 1926.
65. उत्तररामचरितम् (भवभूतिः): N.S. Press, Bombay, 1925.
66. आश्चर्यचूडामणिः (शक्तिभद्रः): Balamanorama Press, Madras, 1924.
67. बुद्धचरितम् (अश्वघोषः): Punjab University Oriental Series, Chandigad, 1970.
68. अवदानशतकम्: Buddhist Sankrit Texts-19. Prayag, 1958.
69. गाथासप्तशती (हालः) : N. S. Press, Bombay, 1930.

नीतिज्ञा नियतिज्ञा वेदज्ञा अपि भवन्ति शास्त्रज्ञाः ।
ब्रह्मज्ञा अपि लभ्याः स्वाज्ञानज्ञानिनो विरलाः ॥

वैराग्यशतकम् - 26

One would find those who know ethics, those who know the rule of Fate, those who know the Vedas, those who know the Sastras and even those who have knowledge of the Brahman. But very rarely one finds people who are aware of their own ignorance.